

MANGGHUER FOLKTALES AND HISTORICAL NARRATIVES

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ABSTRACT

Eleven folktales and historical narratives are presented that were collected by Grigori Potanin during his visit to the Sanchuan Region in 1884-1885. The folktales all appear to have been collected from males, mostly monks. One folktale deals with Wencheng Gongzhu, the Chinese bride of the Tibetan emperor, Srong btsan sgam po. One deals with the building of the Potala Palace in Lha sa, another with the founder of Dge lugs Buddhism, Tsong kha pa, and two more with the founding of Dmar gtsang Monastery, in A mdo. Two narratives relate events from the Chinese epic, *Journey to the West*, and four narrate events related to Li Jinwang, a Tang Dynasty general, and his adopted son, Li Cunxiao.

KEYWORDS

folklore, Mangghuer, Monguor, Qinghai folklore, Sanchuan, Tu

ORIGINAL TEXT

Potanin, Grigorij. 1893. Тангутско-тибетская окраина Китая и Центральная Монголия. Путешествие Г. Н. Потанина, 1884-1886 [*The Tangut-Tibetan Borderlands of China and Central Mongolia, The Expedition of GN Potanin, 1884-1886*], t.2, Издание Императорского Географического Общества [Imperial Russian Geographic Society]: Saint Petersburg.

GREEN TARA¹

The Tang Emperor had a daughter named Green Tara.² Five kings came to ask for her hand in marriage: Ge sar dmag gi rgyal po, Stag gzig nor gyi rgyal po, Spun zla hor gyi rgyal po, and two others whose names the narrator had forgotten. The Tibetan king sent Minister Mgar stong rtsan³ to make a formal proposal. The princess did not want to marry any of them.

In order to finish off this business with the suitors, the Tang Emperor, following the advice of a eunuch, announced that he would give his daughter to the one who succeeded in passing a thread through a piece of turquoise. The stone was not pierced straight, so the hole going through the stone was crooked. All five kings tried to pass a thread through the stone, but none succeeded. Then, Minister Mgar stong rtsan put a spider in the hole and started blowing into it. The spider walked into the cavity, and came out of the hole on the other side of the stone, dragging a thread of spider web behind it.

The Tang Emperor was surprised at Minister Mgar stong rtsan's intelligence. Still, he didn't

¹ Told by Phun tshogs, a Shirongol monk from Sanchuan. This sixty-eight year old man lives in Wenjia Monastery. He spent thirteen years in Southern Tibet in Se ra Monastery, and is literate in Tibetan.

² [Potanin's original term is Nogon Darihe 'Green Tara'. Although the story clearly refers to Wencheng Gongzhu (Chinese, or Rgya bza' kong jo in Tibetan) we have chosen to translate the original term.]

³ [His full name is Mgar stong rtsan yul zung. In the original text, he is referred to as Lamba Gvardamba.]

give his daughter to him, but summoned twenty-one young women who all looked alike, and ordered Minister Mgar stong rtsan to guess which one was Green Tara. Minister Mgar stong rtsan didn't know what to do; he couldn't guess. However, the princess's servant told him that she wanted to tell him how to recognize the princess, but she was scared. The emperor's diviners⁴ were so cunning that they would surely discover who betrayed the secret. Minister Mgar stong rtsan told the servant that he knew a trick that would fool the diviners. He told her to sit in a large earthenware vat filled with water, which was placed in a pit; and he then placed three stones by the edge of the large earthenware pot, gave her a copper tube to put in her mouth, and made her put plowshares on her feet. Then the woman spoke through the copper tube, "Green Tara always holds a flower that is invisible to human eyes. A bee, however, will be flying above the flower." Minister Mgar stong rtsan then went to the palace and pointed at the young lady above whom a bee was flying.

The king guessed that someone had divulged the secret. He summoned the diviners and ordered them to discover the traitor. The diviners consulted their books for a while, and announced to the Tang Emperor that the secret had been disclosed by a thousand-eyed woman⁵ with iron feet and a copper nose, sitting in a sea lying between three cliffs. The Tang Emperor replied, "There are no such people!" and ordered that all the diviners' books be burned. After that, he had to give the princess to Minister Mgar stong rtsan, who took her off to Tibet.

On the way, Minister Mgar stong rtsan had an idea. He decided to not give the princess to the Tibetan king, but to make her his own son's wife instead. He assured the princess that she would be overwhelmed by the king's awful stench if she did not cover her nose in his presence. Meanwhile, he assured the king that the princess had no nose. When the king met the princess, he noticed that she covered her nose, so he believed Mgar stong rtsan and refused her.

Some days later, the king was inspecting a temple that was under construction, and saw the princess's face reflected in a mirror. He realized that he had been fooled. He became angry with Minister Mgar stong rtsan, ordered that he be forced to stare at the sun's reflection in a mirror until he went blind, and banished him to an area where, nowadays, lies Lake Kokonor.

There used to be no lake there, only a well. Minister Mgar stong rtsan had a disciple with him. Every day, the disciple went to fetch water at the well. Following Minister Mgar stong rtsan's advice, after fetching water in the morning, he always covered the opening with a stone, otherwise the water would overflow.

The Tibetan king then started building Mengudzhu,⁶ but couldn't manage to finish the construction. Whatever they built collapsed. At this point, Minister Mgar stong rtsan's great intelligence was remembered, and two noblemen from A mdo were sent to find him. They were dressed as mendicant monks, as if they were on pilgrimage to holy places. The disguised travelers went throughout the country: they went across A mdo, and also went around all the countries that lay beyond the boundaries of A mdo. But they didn't find Minister Mgar stong rtsan. Feeling miserable,

⁴ [The Russian rendering *tszurhaitchi* appears to be the Mangghuer term *turaoqi* (Mongghul, *tiruuqi*) that refers to the men who carry the deity in a sedan during divinatory and other rituals. More broadly, the term is a Mongolian loanword found in nineteenth century Russian texts to refer to Mongolian diviners.]

⁵ Obviously in Mgar stong rtsan's advice the sieve with which the woman must cover her face has been omitted.

⁶ [Mengudzhu refers either to Lha sa in general, or specifically to the Potala Palace. Lessing (1960) uses the phrase *möngke zuu* (transliteration = *muivggae jiu*) 'eternal monastery' and defines it as a popular name for Lha sa. The Mongolian word *zuu* (transliteration = *jiu*) comes from Tibetan *jo bo* 'lord' and normally means 'monastery' in Mongolian. The word *möngke* (*muivggae*) is Turko-Mongolic for 'eternal' (Juha Janhunen, personal communication, April 2012). Given the timing of the story, during the reign of Srong btsan sgam po, Mengudzhu likely refers to the Jo khang in Lha sa.]

they headed back to Tibet.

They passed through A mdo again on the way back. One day they got tired and entered a tent they saw in a valley. They found a blind old man in the tent – this was Minister Mgar stong rtsan. He offered them tea and asked where they had been. They said that they had been on pilgrimage to various places, including Mengudzhu, and were now returning to their native place in A mdo.

"Have they really built Mengudzhu?" asked Minister Mgar stong rtsan.

"They have," said the monks.

"You're not telling the truth. It can't be built."

The monks, however, insisted that they had seen Mengudzhu with their own eyes, with its golden roofs, and had prostrated before its golden gods. "No, these are all lies, because to build Mengudzhu you must know a certain trick, and I'm the only one who knows it. It can only be built after sprinkling some milk from a white cow, and if the building materials are carried on a gray bull. Have the builders satisfied all of these requirements?"

Having drunk lots of tea, the wandering monks left. Only after they had left did Minister Mgar stong rtsan guess that they were interrogators in disguise. He understood that that he had gotten worked up in the dispute, and ordered his disciple to catch up with them and kill them. "Catch up with them and kill them, because they have taken away my *blo* (idea)!" The disciple caught up with the monks and asked, "Was it you who were in the tent of my father, the blind old man, and had tea?"

"Yes, that was us."

"My father got angry with you and has sent me with the order to kill you, because you have taken away his *blo*."

"Indeed, after we left the tent, we picked up a *glo* (cow's girth)⁷ on the steppe. We thought it had been discarded because it was useless, so we took it. The rope that serves to tie and carry our load is all worn out and we need to replace it. But if you need it, here it is, please take it," replied the monks. And they gave back the girth.

The disciple let the monks go, thinking, "How cruel is my teacher! Killing two people for an old rope!"

"Did you kill the monks?" Minister Mgar stong rtsan asked him when he returned.

"No, I didn't, because they gave back your girth."

Meanwhile, the cover of the well from which the disciple fetched water came off, and water started flooding the valley. Minister Mgar stong rtsan fled.

A lake now called Kokonor formed in this place. The island in the middle of Kokonor is called Mtsho snying in Tibetan, or "Heart of the Lake."

TSONG KHA PA⁸

Tsong kha pa⁹ came to the mountain where Dga' ldan Monastery now stands (at that time, there was no Mengudzhu) and settled in a cave. Two monks coming from Rgya gar rdo rje gdan [Bodghaya] saw a woman milking a cow and asked, "Where can we find the lama with a big nose?"

She replied, "Wait! I am milking my cow!" When she was done milking, she washed her hands,

⁷ [The confusion relies on the fact that *blo* and *glo* are homophonous in A mdo Tibetan.]

⁸ Told by Dzundui, a Shirongol monk from Sanchuan.

⁹ [In the original text, Tsong kha pa is referred to as both Djitsunkava and Djilama.]

set up three lamps, bowed towards the West and said, "I bow to Tsong kha pa, who lives in that direction. I don't know any big-nosed lama."

The monks went further west, and met another woman who was collecting dung. They asked her, "Where around here does the big-nosed lama live?" She pointed towards a cow patty and said, "The cow laid this thing; where is this thing's head, on the top, or on the bottom?"

The monks didn't know what to answer.

She lit three lamps, bowed, and said, "In front of me, in a cave, lives Tsong kha pa, but I don't know any lama with a big nose!"

The monks then approached the cave, thinking, "We won't bow to Tsong kha pa!" However, their hats brushed against the lintel while they were entering the cave. Their hats fell off and they had to bow down to pick them up. Both monks then became disciples of Tsong kha pa.

Tsong kha pa decided to build a monastery on the mountain where he lived, and told his disciples, "We must first find out how to build a monastery, but the method can only be discovered in Rdo rje gdan. There is an old man there, an eighty-year-old lama who lives in a cave. Go ask him."

The two disciples reached the place where this lama was. He asked them, "So, have they built Dga' ldan?"

"They have," answered the disciples.

"You're lying!" said the old man. "Surely they have not milked a lioness?"

"They have," lied the monks.

"You're lying! And have they carried the earth on a red bull?"

"They have," the monks assured him.

"All lies!" said the old man.

The disciples left. After they had gone, the old lama told his disciple, "What have I done? These people have taken away my *blo* (idea)! Go get it back from them! Kill them!"

The disciple caught up with the monks and said, "You've taken away my lama's idea! Give it back!"

The two monks took off the leather girth (*glo*) that they had found on the road and were using as a belt, and gave it to the envoy.

When the disciple got back home, the lama asked him, "So, did you kill them?"

"No," said the disciple, "they returned the stolen girth."

Then the lama realized that his disciple, instead of the word 'mind' *blo*, had understood 'girth' *glo*. He said, "Alas! Now the end has come for the Red Faith! A preacher has appeared in Dga' ldan and now the Yellow Faith will flourish."

When the disciples brought back the lama's secret, the construction of Dga' ldan began. Once sprinkled with lioness's milk, the water in the lake surrounding Dga' ldan froze, and a red bull brought earth and other construction materials over the ice. When the construction was finished, Tsong kha pa brought together all the carpenters, stonemasons, and other craftsmen who had worked on the construction, and organized a feast for them. He thanked them and said, "How much trouble you've been through!" As for the red bull, they forgot to invite him to the feast and so the bull decided that he would destroy the Yellow Faith within three centuries. First he was reborn in the form of the emperor Glang dar ma,¹⁰ then in the form of the Xining *amban* Ninguë,¹¹ and then in the form of the Chinese

¹⁰ [In Potanin's text, Glang dar ma is variously referred to as Landarma and Lander.]

¹¹ [Possibly Nian Gengyao, the general who led the campaign that saw northeast A mdo firmly incorporated into the Qing Empire.]

general, He Zhungtang.

In the times of He Zhungtang, the Chinese emperor invited Lcang skya rol pa'i rdo rje¹² to visit him in Beijing. During the reception, the lama was served a cup of tea, which he threw on the ground. The emperor angrily asked what this meant, and the lama explained that a fire was burning in the little town of Shahai,¹³ not far from Beijing, and that he had thrown his tea on the fire to extinguish it. The Emperor ordered that this be investigated to see if this was indeed true, and promised that if it were true, he would keep Lcang skya rol pa'i rdo rje in Beijing. It turned out that the lama had spoken the truth.

When the lama died, General He Zhungtang said to the emperor, "This was a great lama! We must build a stupa for him in Utaë." The emperor gave permission, and the general set off to fulfill the Emperor's orders. He built a stupa and buried the lama inside it upside down. He then declared, "During your lifetime, I couldn't do anything to you. At least after your death, I will do you evil." A prayer wheel naturally arose on the spot.

MENGUDZHU¹⁴

When the Dalai Lama was building Bla brang Monastery on Mount Potala, a carpenter working there didn't believe that the Dalai Lama would pay the workers. All the workers were the lama's subjects, and the carpenter thought their work would be considered unpaid corvée. Resentfully, he placed the main pillar that supported all the roofing upside down. Underneath it, he placed a little support that he could pull out whenever he wished. He thought, "If the Dalai Lama gives us nothing, then I'll pull out the little support, and the whole thing will collapse."

When the construction was finished, the Dalai Lama said, "You've been through great troubles and accomplished an immense labor!" and gave great quantities of silver to all the workers, stonemasons, and carpenters. After giving the silver, the Dalai Lama asked, "Is the building stable? Is there any defect?"

The carpenter didn't expect such an outcome, and was so full of shame that he confessed what he had done. He said, "There is a fault! I thought the lama would count our work as unpaid corvée so I placed a pillar upside down and underneath it I put a little support so that it could be pulled out. If it is removed, the whole building will collapse."

Then the Dalai Lama said, "You placed a tree upside down. For this you, and after you die, your offspring, every year, on the first day of the first month, shall fly from the Potala head down."

And so since those times, a ritual is held. A descendant of that carpenter wears the dress of a garuda, wearing a mask that looks like a bird's head and wings spread out for flight on his shoulders. A cable is stretched from the top of the Potala, to the bottom of the valley. The man dressed as a bird is placed on a bull skin and brought down, along the rope, to the bottom of the valley, head first. No one cries if he dies. He is given fifty *tael* of silver if he emerges uninjured.¹⁵

¹² [Potanin refers to Lcang skya rol pa'i rdo rje as both Dzhandzha-ruvi-dorje and Dzhandzha-Gegen.]

¹³ [Possibly Shahai in present-day Liaoning Province, northeast of Beijing.]

¹⁴ Told by Samt'andjimba. At the time of this festival, Samt'andjimba was sitting in a Lha sa jail with his hands tied together. He did not see the ritual, but did see a big crowd on its way to watch the ritual.

¹⁵ See Klaproth (1829) for the ceremony of walking on the rope in Lha sa. It takes places on the third day of the second lunar month.

DMAR GTSANG¹⁶ MONASTERY ONE¹⁷

In Mengudzhu there used to be a king called Glang dar ma who persecuted monks. At that time, a famous monk from Dan tig went on pilgrimage to Mengudzhu. Meanwhile, King Glang dar ma's oppression intensified. The monk from Dan tig declared that he could no longer stay in Mengudzhu under such an impious king, and that he intended to return to his native land. He took a white horse, painted it black, jumped on it, and raced off towards his homeland. A chase ensued. The pursuers began catching up as he approached the Yellow River. The monk rode his horse across the river and, as he was crossing, the paint washed off his horse. The pursuers saw a man riding a white horse on the opposite side of the river and said, "This isn't the one we are after! That one was on a black horse, this one is on a white one." So they went back. The monk sought shelter in a cave; he died, but his heart kept beating. A turtle-dove littered his face with bird droppings. His pursuers entered the cave and seeing that the corpse was motionless and that the face was covered in bird droppings, said, "He died a long time ago!" and left.

DMAR GTSANG MONASTERY TWO¹⁸

A lonely deity was sitting in the cave near Dmar gtsang rta chen po¹⁹ Monastery. He had once been a monk who ran away from the Tibetan King Glang dar ma. He fled on a white horse that he had painted black. Having swum across the river, the horse became white again. The people who were chasing the monk said, "We are after a monk who is riding a black horse, but this monk is riding a white one!" and didn't follow him. Continuing their hunt, they found the cave where the monk had hidden and stiffened in a sitting position. A dove, flying around the cave, dropped a lot of dust on his face. The pursuers said, "There's lots of dust on this dead man. He must have died a long time ago," and they didn't touch him.

This deity has a flesh body, but his flesh is covered with clay. The people who live near the monastery are Tibetans from Dzhug Valley, near Lha sa. The monk who became the deity was originally from Dan tig Mountain, west of Sanchuan.

NIUTOU WANG 'OX HEAD KING'²⁰

A deity named Niutou Wang lived in a kingdom. As tribute, he ordered that he be given a boy and a girl to eat every year. And so this was done. Every year a boy and a girl would be chosen, dressed in nice clothes, put on a throne covered with tasty cookies, and carried to a temple outside of town. At this time, the winds would start rising, and Niutou Wang would appear, escorted by numerous warriors. He

¹⁶ Dmar gtsang (i.e., 'Red cliff' in Tibetan [this translation applies to the longer name of the monastery, Dmar gtsang brag]) is a monastery on the left bank of the Huang River, lower than the town of Xining. The Chinese call this monastery Baima Si, i.e., 'White Horse Temple'.

¹⁷ Told by Samt'andjimba.

¹⁸ Told by a Shirongol monk.

¹⁹ [The original Russian for 'rta chen po' reads 'lta-tchinbu'. The Tibetan 'rta chen po' literally means big horse. Although this appears to be a somewhat unconventional rendering of the monastery's name, it bears some resemblance to the monastery's Chinese name, i.e., Baima Si 'White Horse Monastery'.]

²⁰ Told by Tshe ring, a Shirongol monk from Sanchuan.

would enter the temple and sojourn there. On the following day, people would inspect the temple, and find the children missing.

One day, four gods came to this kingdom: Sun Wukong, Lama Tangseng, Sha Heshang, and Zhu Bajie (the last one had a pig head), and stayed overnight in a house. Sun Wukong noticed that their hostess was crying. "What are you crying about?" he asked. The woman explained that she had only one son, and that he would be eaten by the deity Niutou Wang the next day. Without children, she would have no way to live in her old age. "Don't cry!" Sun Wukong told her. "I will go to be eaten by Niutou Wang instead of your son."

The woman's son and a girl from another family were dressed in fine new clothes the next day, seated on a table, and carried to the temple. The wind rose and Niutou Wang appeared. He asked, "What's been prepared for me here?" Meanwhile, Sun Wukong had taken the children's place, having turned himself into them and let the children go.

Sun Wukong said, "Today I was brought to be eaten by you. But when you eat me, don't chew me, just swallow me in one piece."

"Why should I chew you?" said Niutou Wang. "You are so small you can easily be swallowed in one piece!" And then he swallowed Sun Wukong.

After he had been swallowed, Sun Wukong grabbed Niutou Wang's heart and squeezed it. "So then, will you eat me now?" he asked. Niutou Wang asked him not to kill him, to release his heart, and promised he would not eat Sun Wukong when he came out in the open once again. Sun Wukong made Niutou Wang swear that he would leave that place and give up eating people. Sun Wukong then came out of Niutou Wang's nostrils, Niutou Wang ran away, and Sun Wukong returned to the woman's home. She was serving food to his companions when he arrived. Sun Wukong gathered all the people and said, "From now on, don't worship that deity and don't sacrifice children to him. That was a false deity!"

SUN WUKONG²¹

Sun Wukong used to be a wrathful deity; he was subdued by Suojie Ye, or Qijia Laoye, or otherwise Suojie Longwang.²² The latter was sitting inside a flower. Sun Wukong approached it and said, "What a beautiful flower!"

"If it is beautiful," said Suojie Ye, "come sit inside it." The flower opened up, Suojie Ye came out, and Sun Wukong sat in his place. Immediately, the flower closed its petals and Sun Wukong was trapped inside. Suojie Ye agreed to open the flower, but only on the condition that Sun Wukong cease being a wrathful deity.

Then, they went off together and met an old woman who had only one daughter. This young lady was condemned to be devoured by the monster, Zhu Bajie.²³ Sun Wukong declared that he would go to be eaten instead of the girl, put on her dress, and set off. Zhu Bajie swallowed Sun Wukong. Sun Wukong, now inside the monster, grabbed his heart and throat and squeezed. Zhu Bajie begged for mercy, but Sun Wukong agreed to release him only if Zhu Bajie embraced Buddhism.

The mountains in Sanchuan used to be bare – there was no grass. The people prayed for rain

²¹ Told by a Shirongol monk from Sanchuan.

²² [These are three names for the same deity.]

²³ Mongols translate the name as Gahaibakshi 'Pig-Teacher'.

that would bring vegetation. Sun Wukong said, "I shall be a god myself." He sat down in the manner in which gods usually meditate, trying to remain motionless. At one point, however, he needed to pee. The people held up cups, saying, "Our god is pouring ambrosia!" But when they drank the liquid they said, "Eh, that tastes bad!"

Sun Wukong burst out laughing. Then the Jade Emperor²⁴ overturned his vessel and poured rain on the earth.

LI JINWANG ONE²⁵

The Tang Emperor living in Chang'an²⁶ had a paternal uncle named Li Jinwang.²⁷ One day, the Tang Emperor was hosting a gathering of noblemen and Li Jinwang got drunk, broke some crockery, and beat guests. The Tang Emperor angrily said, "You have embarrassed me! You have displayed an inability to act decently in my presence. Instead, you have behaved in a way that is absolutely unacceptable for a king and for the emperor's uncle!" He then exiled Li Jinwang to a Mongolian place, where he married the daughter of a Mongol khan and had twelve sons and three daughters.

At that time, an enemy king attacked the Tang Emperor. He was unable to defend himself, and began regretting having banished Li Jinwang. Eventually, the Tang Emperor sent an ambassador to his uncle asking him to return. When the ambassador appeared before Li Jinwang, he told him that the Tang Emperor felt guilty about banishing him, and asked him to forgive his offense and return. Li Jinwang refused to go to Chang'an. He told the ambassador that his heart was not yet at peace, and that he was still angry with his nephew.

Li Jinwang's wife overheard him talking, and asked, "What are you discussing?"

The king replied, "Woman, keep quiet! This is no woman's business." The queen objected, saying that she was no simple woman, that she was a queen, and the daughter of a king. Then Li Jinwang told her that his nephew was asking for assistance but, remembering the emperor's lack of mercy, he had refused to help.

Determined to convince him, his wife said, "If you don't go, I, a woman, shall go!" So then Li Jinwang set off for Chang'an.

However, before Li Jinwang reached the capital, the Tang Emperor had already left with his army for the city of Nianbo.²⁸ In this way, they missed each other. The Tang Emperor lost his kingdom and somebody else took his place on the throne. This is how the city of Nianbo acquired its name: *nian* means 'empty'; *bo* means 'rear,' i.e., the king came without his kingdom behind him.

Li Jinwang's three daughters did not enjoy sitting around at home; they were very independent and strong-willed. They went to the fields carrying baskets to pick wild edible herbs. There was a grave in the field on which a stone statue of a man stood. The young women started playing with the statue, throwing grass at his head and calling, "You be my husband, and I'll be your wife." One of the girls' baskets slipped from her hands and landed on the stone man's head. Later that night, she dreamt that the stone man came to life and spent the night with her. She discovered that she was pregnant soon afterwards.

²⁴ In Mongol, Boron Etchjen 'Master of Rain'.

²⁵ Told by the old man Tchai'i, Shirongol from Qijia Village.

²⁶ Chang'an is the ancient name of today's Xi'an City.

²⁷ *Wang* is 'king'; *jin* could be 'gold'.

²⁸ [The seat of present day Ledu Region.]

When her pregnancy became noticeable, Li Jinwang became angry with her. He was thinking, "She has had no boyfriend, she hasn't married, but she's gotten herself pregnant!" and he ordered that she be killed. Her mother, feeling compassion, gave her a little bundle of food and a staff. She told her to go to Mount Iragu²⁹ – which was, in those times, covered by a thick forest – and to give birth there, in a cave far from human eyes.

The girl settled on Mount Iragu and gave birth to a little boy, whom she named Li Cunxiao. A tiger and a wolf, hunting in nearby flocks, provided them with lamb meat. They brought it to the cave, feeding the mother and her child.

When the boy reached the age of twelve he took a job herding for a wealthy family. He gave his mother what little money he received, and that was what she lived on.

One day Li Jinwang went hunting and saw the boy, Li Cunxiao, on the other side of the Datong River, herding sheep. A tiger ran into the flock and killed a lamb. Li Cunxiao grabbed the tiger by its throat, pressed him to the ground, and killed him. Li Jinwang started yelling at him, "Why did you kill the tiger? That was my tiger – I raised it! Give it to me!" Li Cunxiao took the tiger's corpse and threw it on the other bank. Li Jinwang was thinking, "What a strong boy!" and asked the noblemen surrounding him whose son he was. They told him that he was his grandson, called Li Cunxiao, who was born in a cave on Mount Iragu from the daughter he had chased away. Then Li Jinwang took the boy home with him. His mother was left without support. She thought, "How will I live now? There is no one to get food! And if Li Jinwang finds out that I'm alive, he'll send people to kill me!" She went to the stone statue and, bowing to it, hit her head so hard against the stone that she died. Li Cunxiao dug a hole, lay both the statue and his mother's body in it, and buried them.

For several days, Li Cunxiao did not appear before Li Jinwang. When Li Jinwang sent a man for him, he saw Li Cunxiao walking back and forth along the river, his hands clasped behind his back. Such a roaring came from the river that it seemed as if a huge crowd was shouting in unison. The man was scared and ran away. He arrived before Li Jinwang and told him what he had seen, and then Li Jinwang himself came to the riverside to have a look. He saw that Li Cunxiao was walking back and forth by the river, his hands clasped behind his back, and heard a roaring sound coming from the water.

Li Jinwang called out, and Li Cunxiao answered, "What is it you want?"

Li Jinwang said, "Why haven't you come to see me?"

Li Cunxiao answered, "It is not time yet. I'll come in about seven days."

"Why can't you come now? What is it you're doing?"

"I am making stone men and stone horses."

"May I see them?"

"You may," answered Li Cunxiao.

He took Li Jinwang to a cave, and showed him five stone men and five stone horses. They were already moving their limbs somewhat, but it was not possible for them to ride the horses yet. "Seven days from now, the horses will be just like live ones," said Li Cunxiao, "and then I will come to you!"

Li Jinwang thought, "This boy is cunning and dangerous!" and resolved to kill him.

Li Jinwang sent his twelve sons to seize Li Cunxiao and tear him to pieces by tying him to horses' tails. Li Jinwang's sons caught Li Cunxiao, attached ropes to his hands, feet, and neck, tied the other ends of these ropes to the tails of five horses, and began whipping the horses. Then Li Cunxiao pressed his hands and legs to his stomach and the horses couldn't move.

²⁹ Mount Iragu is on the spit between the Datong and Huang Rivers.

Li Jinwang then ordered five carts to be loaded with stones, Li Cunxiao tied to the carts and, again, tried to tear him to pieces. They couldn't tear him apart this time either. Li Cunxiao pulled the carts towards himself. After that, thunder roared and Li Cunxiao rose to the sky.

After some time passed, the rebel, Wang Yanzhang, attacked Li Jinwang, and he didn't have enough strength to repel the rebel. He said, "What a pity that Li Cunxiao is not here now and that he rose to the skies!"

At this moment Li Cunxiao showed himself in the sky saying, "I'm here!" And suddenly the heads of Wang Yanzhang's warriors started to fall off by themselves and topple to the ground.

LI JINWANG TWO³⁰

Li Jinwang had a son who never did anything. Li Jinwang chased him from their home, with the aim of having him go and learn some useful skill. Li Cunxiao went to the river that flows near Byang thang and started making people and horses out of clay. Later, a man called Wang Yanzhang attacked Li Jinwang, who didn't have enough strength to repel him. He said, "What a pity that I chased Li Cunxiao away!" At that moment, Li Cunxiao's soul appeared on the battlefield. Clay riders followed him, immediately stepped into the battle, and Wang Yanzhang's army was defeated.

LI JINWANG THREE³¹

There is a small town called Chuankou on the Shirongol land, and near it stands Mount Iragu. The Datong River flows between the two. Chuankou used to be a very busy place, with many merchants, and a big market. In the city lived the Shirongol *wang*, whose name was Li Jinwang. In those times, Chang'an was the capital of the Tang Dynasty. The ruler, who lived in Chang'an, sometimes gathered all the *wang* at his court.

Once Li Jinwang was invited to the emperor's palace. At that time, he got drunk, beat several minor officials, and smashed all the crockery. The ruler's envoy reported all this to the king, who angrily said that Li Jinwang was not a real *wang*, and exiled him. Li Jinwang was brought to the place where today's Chuankou stands.

In Zhili Province, to the north, they say that he was sent to a locality south of Kalgan,³² which is where the town of Xuanhua stands (forty *li* from Kalgan and 360 *li* from Beijing), which is also called Bayan Sume in Mongol. It was a poor land full of sand dunes where it was impossible to cultivate grain for bread making. When Li Jinwang and his son settled there, it started to rain heavily, flooding the country and covering the sand dunes in silt. Since that time, it became possible to plant bread cereals there. Some Chinese also came to live there, and Li Jinwang found himself with a group of subjects.

Li Jinwang had thirteen sons. One was his, and the others were all adopted. One day Li Jinwang went hunting and reached the city of Linchu, west of Beijing. Having reached a river, he saw a twelve-year-old boy herding sheep on the other bank. A tiger ran into his flock and killed a lamb. The boy grabbed the tiger by the back of its neck, pressed him to the ground, and choked him to death. Li

³⁰ Told by the old man Yanyar, Shirongol from Yangjia Village.

³¹ Told by Samt'andjimba.

³² [Today's Zhangjiakou, in northwestern Hebei Province.]

Jinwang shouted, "Hey, boy! Why did you kill the tiger? That was my tiger! I raised it!"

The boy Li Cunxiao answered, "And why did the tiger you raised eat the lamb that I raised? Is that a law?"

"Bring my tiger to my side of the river," Li Jinwang ordered Li Cunxiao.

The boy asked the *wang*, "How should I pass you the tiger? Should I do it quickly, or take my time?"

"Quickly, of course!" answered Li Jinwang.

Then the boy picked up the tiger and threw it over the river. The *wang* asked the boy, "Do you have parents?"

The boy answered that he had only a mother, no father.

Then Li Jinwang said, "Then you can be my son!" And so Li Cunxiao became Li Jinwang's adopted son. His strength equaled that of two tigers and nine bulls.

LI JINWANG FOUR³³

From Li Jinwang to the present, thirteen centuries have passed. His adopted son, Li Cunxiao, had the strength of two tigers and nine bulls.

³³ Told by a Shirongol from Shiana Village.

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SELECTED NON-ENGLISH TERMS

'a ཡ	Ba bOng chos rje འབྱຸງ ດົຈ ຮ່ອຈ
'Bras spungs ས୍ପྸୁଙ୍ଗ	Ba bzang ດ'ນະ
'Bras spungs Sgo mang ས୍ପྸୁଙ୍ଗ ສ୍ଗୋ ມାଙ୍ଗ	Ba rdzong ri lang ດ'ຣ୍ଡ଼ଙ୍ଗ ຮି ລାଂ
'Bri ས୍ରି	Ba yan rdzong ດ'යାନ ດ'ଡ଼଼ଙ୍ଗ
'cham ཇକ ຂ	Badaoshan 八达山
'don chos spyod ཉତ୍ତର ດଷଧ	bagua 八卦
'dul ba'i bkod gzhung rgyas pa དୁଲ ବା'ଇ ବକ୍ ଗ୍ରୁଂ ରଗ୍ୟା ପା	baihu 百户
'Dul ba'i mdo tsa ba དୁଲ ବା'ଇ ମ୍ଦୋ ତ୍ସା ବା	Baima Si 白马寺
'Dzam gling spyi bsang ད୍ୱାମ ଗିଙ୍ଗ ସ୍ପ୍ଯାଇ ବସାଂ	Baima Tianjiang 白马天将
'dzin grwa gong nas bzhed srol yod ད୍ୱାମ ଗ୍ର୍ଵା ଗଂଙ୍ଗ ନାସ ବଜ୍ହେଦ ଶ୍ରୋ ଯୋଦ	Ban de rgyal ດକ୍ଦି ສ୍ରତ୍ଯୁଷା
'e ren དେ ରେନ	Ban Guo 班果
'Gag rdo rtags ཁ୍ରାଗ ର୍ଦୋ ର୍ତ୍ତାଙ୍କ	Bang rgya ດମ୍ପୁ
'gro ཅର୍ଗ୍	bankang 板炕
'Jigs med ye shes grags pa བ୍ରିଗ୍ ମେ ଯେ ଶେ ଗ୍ରାଙ୍ଗ ପା	Bao Shiyumei 鲍十月梅
'Ju lag རୁ ଲାଙ୍	Bao Sibehua 鲍四辈花
'tshogs gleng ཁ୍ରୋଗ ଗ୍ଲେଙ୍କ	Bao Yizhi 鲍义志
A Chaoyang 阿朝阳	Bao'an, Bonan 保安
A Jinlu 阿进录	baobei 宝贝
A khu 'Jigs med ངୁ ଖୁ ଖ୍ରିଗ୍ ମେଦ	Baojia 保家
A khu Blo gros ངୁ ଖୁ ବ୍ଲୋ ଗ୍ରୋ	Bazangou 巴藏沟
A lags Brag dkar tshang ངୁ ଲାଙ୍ ବ୍ରାଗ ଦ୍କାର ତ୍ଶାଙ୍	Bāzhōu/ Bazhou 巴州
A mdo ངୁ ମ୍ଦୋ	bca' yig chen mo ດକ୍ଚ ଯିଗ ଚେନ ମୋ
A myes Ba rdzong ངୁ ମ୍ୟେ ବା ର୍ଡ଼ଙ୍ଗ	Bcu ba'i lnga mchod ດକୁ ବା'ଇ ଲଙ୍ଗ ମଚ୍ଛ
A myes Btsan rgod ངୁ ମ୍ୟେ ବତ୍ସାନ ର୍ଗୋ	Beijing 北京
A myes Gnyan chen ངୁ ମ୍ୟେ ଗ୍ନ୍ୟାନ ଚେନ	Ben Chengfang 贲成芳
A Rong 阿荣	Binkangghuali, Benkanggou 本康沟
Āchái 阿柴	bgro gleng ດର୍ଗ ଗ୍ଲେଙ୍କ
ahong 阿訇	Bi Yanjun 毕艳君
Alai 阿来	Bingling Si 炳灵寺
Alashan 阿拉善	binkang/ Binkang, 'bum khang དୁମ କାଙ୍ଗ; benkang 本康
An Liumei 安六梅	Bis ba mi pham ngag dbang zla ba དୁମ ମି ଫାମ ନ୍ଗା ଦଙ୍ଗ ଚା ବା
Anjia 安家	bka' དୁମ
Āxià 阿夏	bka' bcu དୁମ ବୁଚୁ

bka' rgya ma	བཀ་’රྒྱା ମା
Bka' rtse stong	བཀା’ ର୍ତ୍ସେ ସ୍ଟୋଂ
Bkra shis 'bum 'khyil	བୁମ ད୍ୱାକ୍ གୁମ ད୍ୱାକ୍
Bkra shis lhun po	ଲୁନ ପୋ
Bkra shis sgo mang	ଶିଶ ମଙ୍ଗ
Bla brang	ବଳା ବରଙ୍ଗ
Bla brang bkra shis 'khyil	ବଳା ବରଙ୍ଗ ଶିଶ ଡାକ୍ କ୍ଷୀର
bla ma	ବଳା ମା
bla ma dge skos rnams nyis thad ka thad ka'i rgyug len pa dang / gsar du 'jog pa	ବଳା ମା ଦଗେ ଶକ୍ସ ରନ୍ମ ନ୍ୟିଜ ଥାଦ କା ଥାଦ କା'ର୍ଯୁଗ ଲେନ ପା ଡାଙ୍ଗ / ଗ୍ସାର ଦୁ ଜୋଗ ପା
sogs bcing bskul gyi do dam gang drag byed	ସୋଗ ବିଚିଂ ବସ୍କୁଲ ଗ୍ୟି ଦୋ ଦାମ ଗଙ୍ଗ ଡ୍ରାଗ ବ୍ୟେଦ
ଦାମ ଏକାନ୍ତରିକ ଦାମ ଏକାନ୍ତରିକ ଦାମ ଏକାନ୍ତରିକ ଦାମ ଏକାନ୍ତରିକ ଦାମ ଏକାନ୍ତରିକ ଦାମ	
bla ma gzhung las pa	ବଳା ଗ୍ରୁଣ୍ଗ ଲାସ ପା
bla ma khri pa	ବଳା ଖ୍ରି ପା
bla spyi sogs khag bzhi	ବଳା ସ୍ପ୍ଯାଇ ଶୋଗ ବ୍ଜି
blo	ବ୍ଲୋ
Blo brtan rdo rje	ବଳୋ ବ୍ରତାନ ର୍ଦୋ ର୍ଜେ
Blo bzang 'jam pa'i tshul khrims, Wang	ବଳୋ ବ୍ଜାଙ୍ଗ ଜାମ ପା'ଇ ତ୍ଶୁଲ କ୍ରିମ୍ସ, ଓଙ୍ଗ
Khutugtu	ଖୁତୁଗ୍ତୁ
Blo bzang bstan 'dzin	ବଳୋ ବ୍ଜାଙ୍ଗ ବ୍ଷଟାନ ଦ୍ଜିନ
Blo bzang dar rgyas rgya mtsho	ବଳୋ ବ୍ଜାଙ୍ଗ ଦାର ର୍ଗ୍ୟାସ ର୍ଗ୍ୟା ମତ୍ଶୋ
Blo bzang snyan grags	ବଳୋ ବ୍ଜାଙ୍ଗ ସନ୍ୟାନ ଗ୍ରାଗ୍ସ
Blo bzang tshul khrims dar rgyas rgya mtsho	ବଳୋ ବ୍ଜାଙ୍ଗ ତ୍ଶୁଲ କ୍ରିମ୍ସ ଦାର ର୍ଗ୍ୟାସ ର୍ଗ୍ୟା ମତ୍ଶୋ
କ୍ଷୀର କ୍ଷୀର କ୍ଷୀର କ୍ଷୀର	
Blo bzang ye shes rgya mtsho	ବଳୋ ବ୍ଜାଙ୍ଗ ଯେ ଶେଶ ର୍ଗ୍ୟା ମତ୍ଶୋ
Blo bzang ye shes rgya mtsho, Lcang skyā IV	ବଳୋ ବ୍ଜାଙ୍ଗ ଯେ ଶେଶ ର୍ଗ୍ୟା ମତ୍ଶୋ, ଲେଙ୍ଗ ଶ୍କ୍ୟା ଚାରି
କ୍ଷୀର କ୍ଷୀର କ୍ଷୀର କ୍ଷୀର	
blo rigs	ବ୍ଲୋ ରିଗ୍ସ
blo rtags gnyis	ବ୍ଲୋ ର୍ତ୍ତାଗ୍ ଗ୍ନ୍ୟିସ
blon po	ବ୍ଲୋ ପୋ
Bod ljongs spyi tshogs tshan rig khang chos lugs zhib 'jug tshan pa'i 'bras spungs	ବୋଦ ଲ୍ଜଙ୍ଗ ସ୍ପ୍ଯାଇ ତ୍ଶୋଗ୍ ତ୍ଶାନ ରିଗ କଙ୍ଗ ଚୋ ଲୁଗ୍ ଜିବ ତ୍ଶାନ ପା'ଇ ବ୍ରାସ ସ୍ପୁଙ୍ଗସ
dgon dkar chag rtSom sgrig tshogs	ଦ୍ଗୋନ ଦ୍କାର ଚାଗ ର୍ତ୍ସୋମ ସ୍ଗ୍ରିଗ ତ୍ଶୋଗ୍
chung	ଚୁଙ୍ଗ
Bod skor	ବୋଦ ସ୍କୋର
Bon	ବୋନ
bong gu	ବୋଙ୍ଗ ଗୁ
Brag dgon zhabs drung	ବ୍ରାଗ ଦ୍ଗୋନ ଝାବସ ଦ୍ରଙ୍ଗ
brtsi bzhag	ବ୍ରତ୍ସି ବ୍ଜାଗ
bsam 'byed	ବ୍ସାମ ବ୍ୟେଦ
Bsam blo khang tshan	ବ୍ସାମ ବ୍ଲୋ ଖାଙ୍ଗ ତ୍ଶାନ
Bsam gtan sbyin pa	ବ୍ସାମ ଗ୍ତାନ ସ୍ବିନ ପା
bsang	ବ୍ସାଂ
bsang mchod	ବ୍ସାଂ ମଚୋଦ
bsdus 'bring	ବ୍ସଦୁସ ବ୍ରିଙ୍ଗ
bsdus chung	ବ୍ସଦୁସ ଚଂଗ
bsdus grwa	ବ୍ସଦୁସ ଗ୍ର୍ଵା
bsdus grwa che chung	ବ୍ସଦୁସ ଗ୍ର୍ଵା ଚେ ଚଂଗ
କ୍ଷୀର କ୍ଷୀର	
bsgro gleng	ବ୍ସଗ୍ରୋ ଗ୍ଲେଙ୍ଗ
bshad grwa	ବ୍ସହାଦ ଗ୍ର୍ଵା
bshad sgrub bstan pa'i byung gnas	ବ୍ସହାଦ ସ୍ଗ୍ରୁବ ବ୍ଷଟାନ ପା'ଇ ବ୍ୟୁଙ୍ଗ ଗ୍ନାସ
କ୍ଷୀର କ୍ଷୀର କ୍ଷୀର	
bskang gso	ବ୍ସକାଙ୍ଗ ଗ୍ସୋ
bsod btags legs pa	ବ୍ସୋଦ ବ୍ତାଗସ ଲେଗସ ପା
Bsod nams mgon po	ବ୍ସୋଦ ନାମ୍ ମଙ୍ଗ ପୋ
Bstan pa chos 'byor	ବ୍ସଟାନ ପା ଚୋ ବ୍ୟୋର
Bstan pa chos 'phel	ବ୍ସଟାନ ପା ଚୋ ଫେଲ
Bstan pa rgya mtsho	ବ୍ସଟାନ ପା ର୍ଗ୍ୟା ମତ୍ଶୋ
btsan khang	ବ୍ସଟାନ କଙ୍ଗ
btsan par ma	ବ୍ସଟାନ ପାର ମା
btsan po	ବ୍ସଟାନ ପୋ
Btsan po Don grub rgya mtsho	ବ୍ସଟାନ ପୋ ଡୋନ ଗ୍ରୁବ ର୍ଗ୍ୟା ମତ୍ଶୋ
Btsan po no mon han	ବ୍ସଟାନ ପୋ ନୋ ମନ ହାନ
Btsan po no min han	ବ୍ସଟାନ ପୋ ନୋ ମିନ ହାନ
କ୍ଷୀର କ୍ଷୀର କ୍ଷୀର	
Btsan rgod	ବ୍ସଟାନ ର୍ଗୋଦ
Bu su he	ବୁ ସୁ ହେ
Bu'u hrin	ବୁ ହ୍ରିନ
Bya khyung	ବ୍ୟା କହ୍ୟଙ୍ଗ

Byams pa nor bu ཚྔମྟ དନ୍ତୁ
 Byang chub བྱାଙ୍ଗ ཕୁବ
 Byang chub lam gyi rim pa'i dmar khrid thams
 cad mkhyen par bgrod pa'i bde lam
 ව བྱାଙ୍ଗ དନ୍ତୁ རା ས୍ମୀ ན དମାର གୁହୁ དନ୍ତୁ ཁୁଲ ཁୁଲ
 ଶ୍ଵର ସି ପଦି ଏଥାର
 Byang du lhag pa བྱାଙ୍ଗ ད ས୍ମୀ
 Byang rar du spen pa བྱାଙ୍ଗ ད ས୍ମୀ ཁୁଲ
 Byang thang བྱାଙ୍ଗ ད ས୍ମୀ
 Bza' ri tshang ལ ད ས୍ମୀ ཁୁଲ
 bzlog pa ལ ད ས୍ମୀ
 Cai Jingping 蔡金萍
 Cai Yong'e 蔡永峨
 Cha yas ཁ འୟ ཁ
 chab ril pa ཁ མ ཁ འୟ
 Cháhānménggǔ'er 察罕蒙古尔
 chang ba lu ཁ ད ས୍ମୀ
 Chang Ping 常平
 Chang'an 长安
 Chen Mei 陈镁
 chen po hor gyi yul ཁ མ ཁ ད ས୍ମୀ ཁ ཡୁ
 Chengde 承德
 Chenjia 陈家
 Chenjiaola 陈交拉
 Chileb, Chilie 赤列
 Chinan Dewen Zanpu 赤南德温贊普
 Chinan Dewen 赤南德温
 Cho 'phrul ཁ ད ས୍ମୀ
 Chongli 崇礼
 chos grwa ཁ ས୍ମୀ
 chos grwa ba/ pa ཁ ས୍ମୀ ཁ ས୍ମୀ / ཁ
 chos lugs pa ཁ ས୍ମୀ ཁ ས୍ମୀ
 chos mtshams ཁ ས୍ମୀ ཁ ས୍ମୀ
 chos r(w)a ཁ ས୍ମୀ ཁ ས୍ମୀ
 chos rje ཁ ས୍ମୀ ཁ
 Chos skor ཁ ས୍ମୀ ཁ
 chos thog ཁ ས୍ମୀ ཁ

chos thog snga ma'i rtsis bzhag gi rgyugs chos
 thog rjes mar dka' ram ma gtog pa
 thams cad la len zhing ཁ ས୍ମୀ ཁ ས୍ମୀ ཁ ས୍ମୀ ཁ ས୍ମୀ
 ସ ཁ ས୍ମୀ
 ସ ཁ ས୍ମୀ ཁ ས୍ମୀ ཁ ས୍ମୀ ཁ ས୍ମୀ ཁ ས୍ମୀ ཁ ས୍ମୀ
 chu bdag ཁ ས୍ମୀ ཁ
 Chu bzang ཁ ས୍ମୀ ཁ
 Chuanhuang Erlang 川 黄二郎
 Chuankou 川 口
 Ci byed du song ཁ ས୍ମୀ ཁ ས୍ମୀ ཁ
 Ci si khe ཁ ས୍ମୀ ཁ
 Cin ci dmag ཁ ས୍ମୀ ཁ ས୍ମୀ
 Co ne ཁ ས୍ମୀ
 Cu'u hrin ཁ ས୍ମୀ ཁ
 Cuī Yōnghóng 崔永红
 d+ha rma bu ti lba rta ཁ ས୍ମୀ ཁ ས୍ମୀ ཁ
 da das ཁ ས୍ମୀ
 Daban 达坂
 Dádá 达达
 Daihai 岳海
 Dala 达拉
 dam bca' ཁ ས୍ମୀ ཁ
 dam bca' chen mo ཁ ས୍ମୀ ཁ ས୍ମୀ ཁ
 Damajia 大马家
 Dámín 达民
 Dan tig ཁ ས୍ମୀ ཁ
 dang po ཁ ས୍ମୀ
 Danma 丹麻
 Danyan, Luoergou 洛儿沟
 daoren 道人
 Dar rgya ཁ ས୍ମୀ
 Dar rgya ri lang ཁ ས୍ମୀ ཁ ས୍ମୀ ཁ
 Darkhan, dar han ཁ ས୍ମୀ ཁ
 Dasi 大寺
 Dàtóng 大同
 Dàtōng, Datong 大通
 Datong he 大通河

Datongping 大墩坪	<i>dkar yol</i> དྕର རୋଲ
<i>dbu mdzad</i> ད୍ୱୁ ମ୍ଦ୍ୱାଡ	Dkon mchog bstan pa rab
<i>dbus gtsang</i> ད୍ୱୁସ ଗ୍ତସଙ୍	rgyas ར୍ୱୀକ ଅଙ୍କେଣ ଏନ୍ଦ୍ରାନ୍ତୁଙ୍
Dbyen bsdums ད୍ୱୀଯ ବ୍ସୁମ୍	Dkon mchog dar rgyas ར୍ୱୀକ ଅଙ୍କେଣ ଦ୍ରାନ୍ତୁଙ୍
<i>de'i phror gang len zhig tu long dgos babs la ltas nas longs</i> ད୍ୱୀ ପ୍ରୋର ଗଙ୍ଗ ଲେନ ଜିଗ ତୁ ଲୋଂ ଦ୍ଗୋ ବାବ୍ ଲା ଲ୍ତାସ ନାସ ଲଙ୍ଗ୍	Dkon mchog skyabs ར୍ୱୀକ ଅଙ୍କେଣ ଶ୍ୱୀବ୍
Deng Sangmei 邓桑梅	<i>dkyus</i> ད୍ୱୁସ
Deng Xinzhuangmei 邓新庄花	Dmag dpon pi tsi ri lang ད୍ୱୁସ ନର୍ତ୍ତାନ୍ତ୍ରୀ ତେଂ ଏନ୍
Dengjia 邓家	<i>dmag rt sed</i> ད୍ୱୁସ ଟେଂ
Dga' ldan ད୍ୱୀ ଗ୍ଦାନ	Dmar gtsang ད୍ୱୁସ ଗ୍ତସଙ୍
Dga' ldan byams pa gling	Dmar gtsang brag ད୍ୱୁସ ଗ୍ତସଙ୍ ବ୍ରାଗ
ର୍ତ୍ତାକ ଶ୍ୱୁନ୍ଦ୍ର ନ୍ତାନ୍ତ୍ର ଗ୍ରାମ ଏନ୍ଦ୍ରାନ୍ତୁଙ୍	Dmar gtsang rta chen po ད୍ୱୁସ ଗ୍ତସଙ୍ ର୍ତା ଚେନ ପୋ
Dga' ldan pho brang ད୍ୱୀ ଗ୍ଦାନ ଫୋ ବ୍ରାଙ୍	Dme ད୍ୱୀ ମେ
<i>dge ldan bstan 'bar ma'i dbu bskul ba</i> ད୍ୱୀ ଗ୍ଦାନ ବ୍ତାନ ବାର ମାଇ ଦ୍ବୁ ବ୍ସକୁଳ ବା	Dme shul ད୍ୱୀ ଶୁଲ
Dge ད୍ୱୀ	Dngul rwa ད୍ୱୁସ ର୍ଵା
Dge ldan ད୍ୱୀ ଗ୍ଦାନ	Don 'grub ད୍ୱୀ ଗ୍ରୁବ
Dge lugs ད୍ୱୀ ଗୁଗ୍	<i>don rtogs pa</i> ད୍ୱୀ ର୍ତୋଗ୍ ପା
<i>dge skos</i> ད୍ୱୀ ଗୁଗ୍	Don yod chos kyi rgya mtsho ད୍ୱୀ ଯୋ ଚୋ କ୍ୟି ର୍ଗ୍ୟା ମତ୍ଶୋ
<i>dge skul</i> ད୍ୱୀ ଗୁଗ୍	Dong Yongxue 东永学
Dgon lung ད୍ୱୀ ଗୁଙ୍ (Rgulang, Guolongsi 郭隆寺, Erh-ku-lung, Yu-ning, Youning 佑宁)	Dongdanma 东丹麻
Dgon lung bca' yig chen mo ད୍ୱୀ ଗୁଙ୍ ବ୍ଚା ଯିଗ ଚେନ ମୋ	Donggou 东沟
Dgon lung byams pa gling ད୍ୱୀ ଗୁଙ୍ ବ୍ସା ଗ୍ଲିଙ୍	Donghe 东和
<i>dgon pa spyi</i> ད୍ୱୀ ଗୁଙ୍ ପା ସ୍ପ୍ଯି	Dongshan 东山
<i>dgon pa'i sgrigs 'og tu yod do cog</i> ད୍ୱୀ ଗୁଙ୍ ପାଇ ସ୍ଗ୍ରିଗ୍ ଓ ତୁ ଯୋ ଦୋ କୋଗ	Dongxiang 东乡
ଶ୍ୱୀଗା ଶ୍ୱୀଚ୍ଛା ଟେଂ ଦ୍ରାନ୍ତୁଙ୍	Dor bhi tis bang ད୍ୱୀ ଭି ଟିସ ବଙ୍ଗ
Dgra lha bcu gsum ད୍ୱୀ ଲା ବ୍ଚୁ ଗୁମ୍	Dor rdo ད୍ୱୀ ର୍ଦୋ
Dgu ད୍ୱୀ	Dor sde ད୍ୱୀ ସ୍ଦେ
Dgu chu ད୍ୱୀ ଚୁ	Dor skad ད୍ୱୀ ଶକ୍ଦ
<i>didi</i> 的的	Dor tis ད୍ୱୀ ତିସ
<i>dka' bcu rab 'byams pa</i> ད୍ୱୀ ବ୍ଚୁ ରାବ ବ୍ସା ଗ୍ଲିଙ୍	Dou Guanbaonuer 窦官保女儿
<i>dka' bcu</i> ད୍ୱୀ ବ୍ଚୁ	Dòu Wényǔ 窦文语
<i>dka' rab 'byams</i> ད୍ୱୀ ବ୍ଚୁ ରାବ ବ୍ସା	<i>dou</i> 斗
<i>dka' ram</i> ད୍ୱୀ ବ୍ଚୁ ରାମ	Doujia 窦家
<i>dka' rams</i> ད୍ୱୀ ବ୍ଚୁ ରାମସ	Dpa' ris ད୍ୱୀ ରିସ
	Dpa' ris ba ད୍ୱୀ ରିସ ବା
	Dpa' ris tshe ring don 'grub ད୍ୱୀ ରିସ ତ୍ଶେ ରିଙ ଦୋ ଗ୍ରୁବ
	Dpal chen stobs rgyas ད୍ୱୀ ଚେନ ଷ୍ଟୋବ ର୍ଗ୍ୟା ଶ୍ୱୀବ୍
	Dpal ldan bkra shis ད୍ୱୀ ଗ୍ଦାନ ବ୍କ୍ରା ଶିଶ

Gnyan thog	噶尼穎	Guōlóng	郭隆
Gnyan thog 'brog	噶尼穎·俄	Guomari	郭麻日
Gnyan thog la kha	噶尼穎拉哈	Gushan	古鄯
Gnyan thog mkhar	噶尼穎瑪哈	Gusiluo	唃廝啰
Go bu me khrin	噶布美廓	Gyang bzhi	噶揚智
Go bu me tu hu sun khrin	噶布美土呼孫廓	Gyen 'dzi ri lang	噶欽·赤列郎
go thang	噶當	Gyi ling mkhar	噶義令瑪哈
Go'u sde	噶烏寺	Gza' brgyad	噶薩·烏
Gol su	噶蘇	Gza' mchog	噶薩·莫錯
Gong sa rin po che	噶松·仁波切	gzhung las pa	噶衝拉巴
gos sku	噶蘇	Ha Mingzong	哈明宗
Gru kha'i	噶魯卡伊	Hai Tao	海濤
grwa 'gyed	噶薩	Haidong	海東
grwa rgyun	噶薩	Hainan	海南
grwa skor	噶薩	Haixi	海西
grwa tshang bla ma	噶薩班瑪	Haja, Hajia	哈家
Gsang bdag	噶桑	Halazhigou	哈拉直溝
Gsang phu	噶桑	Hami	哈密
gsar	噶	Hàn, Han	漢
Gser chen gzhung	噶色仁·噶衝	Handi, Hantai	旱台
Gser khog	噶色	Hanyu Pinyin	汉语拼音
gser yig	噶色	Haomen he	浩門河
gser yig chen mo'i mtshan byang	噶色仁·莫伊·馬藏	Har gdong khang tshan	哈爾冬汗
gtam dpe	噶當	Hara Bulog, Heiguan	黑泉
gtor ma	噶	Hé-Huáng	河湟
Guan Laoye	官老爷	Hé'éér	合兒
Guangdong	广东	Hè'éér	賀爾
Guanting	官亭	Hebei	河北
Guanyin Pusa	观音菩薩	Heidenggou	黑頂溝
Guanzhong	官中	Heihu Linggunang	黑虎靈光
Guide	貴德	Heima Zushi	黑馬祖師
Guihuacheng	歸化成	Heishui	黑水
Guishe erjiang	龟蛇二將	Hejia	何家
Guisui-Suiyuan	歸綏綏遠	Helang Yexian	何朗業賢 ¹
Guō'érdüo	郭爾朵	Henan	河南
Guō'érdüo dīdī'	郭爾朵的的		

¹ [A Tibetan name, thus the Chinese characters are conjectural.]

Heqing 合庆	Huangsi 黄寺
Heyan 河沿	Huangyuan 湟源
Hézhōu 河州	Huangzhong 湟中
Hgarilang, Huangcaogou 黄草沟	Huárè 华热
Hgunbin, Kumbum, Sku 'bum Byams pa gling 塔尔	Huarin, Hualin 桦林
honghua 宏化	Huhehaote 呼和浩特
Hongnai 红崖	Hui 回
Hóngwǔ, Hongwu 洪武	Hulijia 胡李家
Hóngyá 红崖	Hún 浑
Hongyazigou 红崖子沟	Hunan 湖南
hor, Hor ཚ	Huolu Jiangjun 火炉将军
Hor bza' hu sun khrin ཚ་བྱ་སུ་ཁྲିନ	Húsījǐng 胡斯井
hor chen ཚେଣ	Hùzhù, Huzhu 互助
Hor dor nag po ཚ་ດୋ་ນାଗ	Huzhu Tuzu zizhi xian 互助土族自治县
Hor dor rta ཚ་ດୋ་ର୍ତା	Hxin, Hashi 哈什
Hor dor rta nag po gnyan po smad char dmar can ཚ་ດୋ་ର୍ତା ཙ୍ୟାନ དମାଦ ཕାର ཆନ	ja khang ལାଙ
Hor gnyan po mung khe gan ཚ་ଙ୍ୟାନ མୁଙ କେ ଗାନ	Janba, Wangjia 汪家
Hor nag ཚେଣ	Janba Taiga, Zhanjiatai 湛家台
Hor o chi go bu me thu me lun ଓଁ ଚି ଗୁ ବୁ ମେ ଥୁ ମେ ଲୁଣ	Jangja, Zhangjia 张家
Hor rgya ཚେତ୍ତୁ	Jangwarima, Yatou 崖头
hor rgyal ཚେତ୍ତୁ	Jí 吉
Hor se chen ཚେ ଶେ ଚେଣ	Jiading 加定
Hor spun zla ཚେ ଶୁନ ଚା	Jiajia 贾加
Hor tho lung ཚେ ତୁଙ୍ଗ	Jiang Kexin 姜可欣
Hu Fang 胡芳	Jiangsu 江苏
Hu su ho ཚୁ ཤୁ ག	Jianwen 建文
Hu Yanhong 胡艳红	Jianzha 尖扎
Huáng 湟	jiashen 家神
Huangdi 皇帝	Jidi Majia 吉狄马加
Huangfan 黄番	Jielong 结龙
Huangnan 黄南	Jihua shengyu 计划生育
Huangnan zangzu zizhizhou tongji局 自治州统计局	jihua shengyu bangongshi 计划生育办公室
Huangshui 湟水	Jiirinbuqii, Tsong kha pa ཇିରିବୁକୀ, ତ୍ସଙ୍ କା ପା
	Jilog, Jiaoluo 角落
	jin 市斤
	Jīn Yù 金玉

Jinbu, Junbu 军部	Kong Lingling 孔林林
Jindan dao 金丹道	Krang co hrin ཁྲଙ୍ଗ ཆ ས୍ରିନ
Jingning 静宁	Ku Yingchunlan 库迎春兰
Jinzimei 金子梅	Kun dga' bkra shis ཀྲ དྒ ཉ བྕ ར ག ཕ དྷ དྷ
Jishi 积石	kun slong ཀྲ དྒ ཉ
Jiutian Shengmu Niangniang 九天圣母娘娘	Kuòduān 阔端
jo bo ལྷ བ	Kuxin, Huzichang 胡子场
juan 卷	kyus ང
Jughuari, Zhuoke 桌科	La 喇
ka bcu ཅ ཚ ཏ	La Erhua 喇二花
Ka dar skyid ཁ ཕ ག ཕ དྷ	La Nuer, Ernü 喇二女
ka par nas bshad pa ཁ ཕ ག ཕ ག མ ཕ དྷ	lab rtse ལ མ ཕ
Ka rab ཁ ཕ ཏ	Lailiao meiyou 来了没有
Kaile meiyou 开了没有	Lajia 喇家
Kailu Jiangjun 开路将军	Lama Tangseng, Xuanzang 玄奘
Kan lho ཁ ཕ ཊ	Lamaguan 喇嘛官
Kanchow, Ganzhou 赣州	Langja, Langjia 浪加
kang 焗	Lanzhou 兰州
Kāngxī, Kangxi 康熙	Lǎoyā 老鶴
Kemuchuer Ling, Kemuchu Ling 克木楚岭	Laoyeshan 老爷山
kha btags ཁ ཕ ག ཕ ཏ, hada 哈达	laozher 老者
Khams ཁ ཕ ཏ	Laozhuang 老庄
Khenpo Ngawang Dorjee ཁ ཕ ག ཕ ག ཕ ཕ ཕ ཕ	Lashizi Kayari (Heidinggou 黑沟顶)
khri ba bla brang ཁ ཕ ག ཕ ག ཕ ཕ ཕ	Lawa 拉哇
khrid ཁ ཕ	lba ང
Khu lung ཁ ཕ ཏ	Lcags mo tshe ring ཁ ཕ ག ཕ ཕ ཕ ཕ
khyad chos ཁ ཕ ག ཕ	Lcang skya ཁ ཕ ཏ
Khyod gang la song rgyu ཁ ཕ ག ཕ ག ཕ ཕ ཕ	Lcang skya rol pa'i rdo rje ཁ ཕ ཏ ག ཕ ཕ ཕ
Khyod kha sang gang du song ཁ ཕ ག ཕ ག ཕ ཕ ཕ	Ledu 乐都
kla glo ཁ ཕ ཏ	Lha babs ཁ ཕ ཏ
kla klo ཁ ཕ ཏ	Lha btsun Mthu stobs nyi ma ཁ ཕ ག ཕ ཕ ཕ ཕ
Klu 'bum tshe ring ཁ ཕ ག ཕ ཕ ཕ	lha bzo ba ཁ ཕ ཕ
Klu rol ཁ ཕ ཏ	Lha mo skyid ཁ ཕ ཏ
klu rtsed ཁ ཕ ཕ	lha pa, Lha pa ཁ ཕ
Klu'i ཁ ཕ ཏ	lha rams pa ཁ ཕ ཏ
klu'u ri ཁ ཕ ཏ	lha rams pa dge bshes ཁ ཕ ཏ ཏ
Ko'u mol ri lang ཁ ཕ ཏ ཕ ཏ	lha rtsed ཁ ཕ

Lha sa ལྷ་ས	<i>lkugs pa</i> རྒྱା
<i>lha'i sgrub thabs</i> ལྷའི རྒྱା ༄	<i>lnga</i> རྒྱା
Lho nub du skra gcan རླྡ དୁ རྒྱା གྙା	<i>Lnga mchod</i> རྒྱା མྷୋ
Lhor phur bu རླྡ དୁ གྙା	<i>Lo brgya</i> རྒྱା
Li 李	<i>Lo lha</i> རྒྱା
li 里	<i>Lo</i> རྒྱା
Li Baoshou 李保寿	<i>Lo sar</i> རྒྱା ສ
Li Cunxiao 李存孝	<i>long</i> རྒྱା
Li Dechun 李得春	Long Deli 隆德里
Li Fumei 李富梅	<i>longhu</i> 龙壺
Li Jinwang 李晋王 AKA, Li Keyong 李克用	Lóngshuò 龙溯
Li Jinwang 李晋王	Longwang 龙王
Li Lizong 李立遵	Longwang duo de difang Hezhou, Niangniang duo de difang Xining 龙王多的地方河州, 娘娘多的地方西宁
Li Peng 李鹏	Lóngwù 隆务
Li Qingchuan 李青川	Longwu 隆吾
Li Xiande 李贤德	<i>lta-tchinbu</i> Лта-чинбу
Li Xinghua 李兴花	Lǔ 鲁
Li Yaozu 李耀祖	<i>Lu ba go go</i> རྒྱା རྒྱା
Li Yuanhao 李元昊	Lu Biansheng, Luban Shengren 鲁班圣人
Li yul ལྷྡྱ	Lü Jinlianmei 吕金莲梅
Li Zhanguo 李占国	Lü Shengshou 吕生寿
Li Zhanzhong 李占忠	Lü Yingqing 吕英青
Li Zhonglin 李钟霖	Lu Zhankui 鲁占奎
Li Zhuoma 李卓玛	Luantashi, Luanshitou 乱石头
liang 兩	<i>lugs srol</i> རྒྱା རྒྱା
Liangcheng 凉成	Lun hu khrin རྒྱା རྒྱା
Liángzhōu, Liangzhou 凉州	<i>lung rigs</i> རྒྱା རྒྱା
Liǎodōng 辽东	Lǚshījiā 鲁失夹
Liaoning 辽宁, 遼寧	Ma Fanglan 马芳兰
libai si 礼拜寺	Ma Guangxing 马光星
Lijia 李家	Ma Guorui 马国瑞
Limusishiden, Li Dechun 李得春	Ma gzhi dmag རྒྱା རྒྱା རྒྱା
Lingle Huangdi 领乐皇帝	Ma Hanme, Ma Hanmo 马罕莫
Lintao 临洮	Ma Jun 马钧
Liu Daxian 刘大先	Ma ling yis རྒྱା རྒྱା རྒྱା
Liuja, Liu jia 柳家	
Lizong 立遵	

Ma Luguya 马录古亚	Mgo log མྔ གྱ
Ma ni skad ci, Manikacha ཡା ନି ଶକ ଚି, ମାନିକାଚା	mi tshan ମି ଟଶନ
Ma Qiuchen 马秋晨	miao 庙
ma song ମା ସଂ	Miaochuan 邂川
Ma Taohua 马桃花	Mín 岷
Ma Tianxi 马天喜	ming btags byed mi ମିଂ ବଟାଙ୍ ବୈଦ୍ୟ
Ma Wei 吗偉	ming btags pa ମିଂ ବଟାଙ୍ ପା
Ma Xiaochen 马晓晨	ming btags zur pa ମିଂ ବଟାଙ୍ ଜୁର ପା
Ma Xiuying 马秀英	Míng, Ming 明
Ma Youyi 马有义	Míng-Qīng 明清
Ma Yulan 马玉澜	Mínhé, Minhe 民和
Ma Zhan'ao 馬占鳌	Minzhu 民主
Majia 马家	minzu 民族
Majiazi 馬家子	mjug gi 'bul dar ମୁଜ ଗି ବୁଲ ଦାର
man ngag ମାନ ଙାଗ	mngon rtogs rgyan ମଙ୍ଗନ ର୍ତୋଗ୍ ର୍ଗ୍ୟାନ
mao 毛	mnyam med rje btsun tsong kha pa chen pos
Mao Qiaohui 毛巧晖	mdzad pa'i byang chub lam rim chen
Maohebu 毛荷堡	mo'i dka' ba'i gnad rnams mchan bu
Maqang Tugun, Baiya 白崖	bzhi'i sgo nas legs par bshad pa theg
mchod pa ମକ୍ଷଦ	chen lam gyi gsal sgron ଚେନ ଲାମ ଗ୍ୟି ଗ୍ସାଳ ସ୍ଗ୍ରୋନ
Mchod rten dkar po ମକ୍ଷଦ ର୍ତେନ ଦକ୍ଖାର ପୋ	କ୍ଷେତ୍ର ପାହାର କ୍ଷେତ୍ର ପାହାର କ୍ଷେତ୍ର ପାହାର କ୍ଷେତ୍ର ପାହାର
Mchog sgrub mtsho ମକ୍ଷଦ ଶ୍ରୀମତ୍ତ୍ଵ	ର୍ତୋଗ ର୍ତୋଗ ର୍ତୋଗ ର୍ତୋଗ ର୍ତୋଗ ର୍ତୋଗ ର୍ତୋଗ ର୍ତୋଗ ର୍ତୋଗ
Mdo ମଦ	ମୋବା ମୋବା
Mdo smad ମଦ୍ଧାଦ	Mo Fangxia 莫芳霞
Mdo smad chos byung ମଦ୍ଧାଦ ଚୋସ ବ୍ୟଂ	Mo Zicai 莫自才
mdo smad kyi bshad grwa yongs kyi gtso bo	modaya 猫大爷
dgon lung gi chos sde chen po ମଦ୍ଧାଦ ଗ୍ରୁଣ ଗ୍ରୁଣ ଗ୍ରୁଣ ଗ୍ରୁଣ	mtshan nyid bshad pa'i grwa ମତ୍ତଶନ ନ୍ୟିଦ ବଶଦ ପାଇ ଗ୍ରୁଣ
ମଦ୍ଧାଦ ଗ୍ରୁଣ ଗ୍ରୁଣ ଗ୍ରୁଣ ଗ୍ରୁଣ	Mtsho sngon ମତ୍ତଶୋ ସଙ୍ଗୋ
mdzod btags ମଦ୍ଧାଦ ବଟାଙ୍	Mtsho sngon po ମତ୍ତଶୋ ପୋ
mdzod thag ମଦ୍ଧାଦ ଥାଗ	Mtsho snying ମତ୍ତଶୋ ସନ୍ଗ୍ଯିଙ୍
Ménggǔ'er 蒙古尔	mu 亩
Mengudzhu Менгу, джу, möngke zuu,	Myang 'dus ମ୍ୟାଙ୍ ଦୁସ
muivggae jiu	Na Chaoqing 那朝庆
Menyuan 门源	na re ନା ରେ
Mgar stong rtsan ମଗା ସଟଙ୍ଗ ର୍ତ୍ସାନ	Na thong ନା ଥଙ୍ଗ
Mgar stong rtsan yul zung ମଗା ସଟଙ୍ଗ ର୍ତ୍ସାନ ଯୁଲ ଜୁଂ	
Mgo 'dug tsho ba ମଗୋ ଦୁଗ ତ୍ଶୋ ବା	

<i>Na tsha go bkal mtshams gcod</i>	Nub byang du nyi ma ཉୁ ཤ ས ག ད ལ ཕ མ ཁ བ ཁ གྷ ཁ ཁ ཁ
西藏自治区	Nub du zla ba ཉୁ ཤ ས ག ད ལ ཕ
<i>Nag chu</i> 肉曲,	Nuo Shuangxihua, E Shuangxihua 鄂双喜花
<i>Nag chu'i kha</i> 肉曲寺	Nuojia, Ejia 鄂家
<i>nag po [spyod pa] skor gsum</i>	<i>nye 'brel</i> 奈乐
西藏自治区	<i>Nye sring</i> 奈乐
<i>Nag po skor gsum</i> 肉曲寺	<i>Nyi ma 'dzin</i> 奈家
<i>nang chen</i> 欢喜	<i>Nyi ma 'dzin Ngag dbang legs bshad rgya</i>
<i>nang so</i> 欢喜	mtsho ན ཚ བྷ པ ཉ ཁ ཁ ཁ
<i>Nang sog</i> 欢喜	O chi go bu me thu me lun ཉ ཁ བྷ ཉ ཁ ཁ ཁ ཁ
<i>Nanjia, Anjia</i> 安家	O chi hu sun ཉ ཁ ཁ ཁ
<i>Nanjiaterghai, Anjiatou</i> 安家头	O hu me tu ཉ ཁ ཁ
<i>Nanmengxia</i> 南门峡	pA ren ད ག ཁ
<i>Nanmuge</i> 南木哥	Pad spungs ད ག ཁ
<i>Nansan, Nanshan</i> 南山	Pe dpa' ri lang ད ག ཁ
<i>Nanshan</i> 南山	Pe hu ད ག
<i>nenjengui, yanjiangui</i> 眼见鬼	Pen hwa ri lang ད ག
<i>Nga a khu tshang la 'gro nas</i> 乃佳努·堪·那·嘎·桑	Per nyi ma 'dzin ད ག ཁ
<i>Nga a khu tshang la song nas</i> 乃佳努·堪·那·嘎·桑	Per nyi ma 'dzin Ngag dbang legs bshad rgya
<i>Ngag dbang legs bshad rgya</i>	mtsho ད ག ཁ
mtsho	pha rol bdud sde'i dpung tshogs
<i>Ngag dbang mkhyen rab rgya mtsho</i>	ཕ ར ཉ ཉ ཉ ཉ ཉ
乃佳努·堪·那·嘎·桑	<i>phan theb</i> 磐梯
<i>Nian Gengyao</i> 年羹尧	<i>phas thi</i> 磐梯
<i>Nianbo</i> 碾伯	<i>pho brang</i> 磐梯
<i>Nianduhu</i> 年都乎	<i>phrug</i> 磐梯
<i>Niangniang</i> 娘娘	<i>phug tshangs kyi gtam</i> 磐梯娘·噶
<i>Nijia</i> 吕家	Phun tshogs 磐梯娘
<i>Ningbo fu qianhu shouyu</i> 寧波副千戶守禦	<i>phyag</i> 磐梯
<i>Níngxià, Ningxia</i> 宁夏	<i>phying</i> 磐梯
<i>Niuqi, Liushuigou</i> 流水沟	Phyug rtse chos rje 磐梯
<i>Niutou Wang</i> 牛头王	Pin rkya tshi me 磐梯
<i>no mon han</i> 犀牛	Ping'an 平安
<i>Nongchang</i> 农场	Pinyin 汉语
<i>Nongcun hezuo yiliao baoxian</i> 农村合作医疗保	<i>po tho</i> 磐梯
险	<i>po ti lnga</i> 磐梯
<i>Nor lda bkra shis</i> 藏族文化	Pochu mixin 破除迷信

Potala	པོ་ຕ་ལ	<i>rab 'byams</i> རୁବ୍ୟାମସ
Puba	普巴	<i>rab 'byams pa</i> རୁବ୍ୟାମସ ପା
Pudang, Pudonggou	普洞沟	Rab brtan rdo rje རୁବ୍ୟାମସ ର୍ତ୍ତାନ ର୍ଦୋ ର୍ଜେ
Pudong	浦东	Rab kha རୁବ୍ୟା କା
Qaghuali, Chaergou	岔儿沟	Rab kha gru gtong རୁବ୍ୟା କା ଗ୍ରୁ ଗ୍ତଙ୍ଗ
Qangsa, Chunsha	春沙	rang bzhin gnas rigs རୁବ୍ୟା ବ୍ଝିନ ଗ୍ନାସ ରିଗସ
Qazi, Qiazi	卡子	rang nyid rgyal ba རୁବ୍ୟା ନ୍ୟିଦ ର୍ଗ୍ୟାଲ ବା
Qi	祁	Rangdin, Longdong 龙东
Qi Huimin	祁慧民	Rangghuali, Longyi 龙一
Qi Jianqing	祁建青	rangpi, niangpi 酿皮
Qi Tusi	祁土司	Rar du pa sang རୁବ୍ୟା ଦୁ ପା ସଙ୍ଗ
Qi Wenlan	祁文兰	Rar lhor mig dmar རୁବ୍ୟା ଲ୍ହୋ ମିଗ ଦମାର
Qi Zhengxian	祁正贤	rdo ram pa རୁବ୍ୟା ରାମ ପା
Qianhe	前河	Rdo rje 'jigs byed རୁବ୍ୟା ର୍ଜେ ଜିଗସ ବୈଦ୍ୟ
qiānhùsuǒ 千户所		Rdo rje gdan རୁବ୍ୟା ର୍ଜେ ଗ୍ଦାନ
Qianjin	前进	rdung rgyug རୁବ୍ୟା ର୍ଦୁଂ ର୍ଗ୍ୟୁଗ
Qiānlóng, Qianlong	乾隆	Reb gong རୁବ୍ୟା ଗୋଙ୍ଗ
Qiao Dongmei	乔冬梅	Reb gong gnyan thog རୁବ୍ୟା ଗ୍ନ୍ୟାନ ଥୋଗ
Qiao Shenghua	乔生华	Reb gong rgan rgya རୁବ୍ୟା ଗ୍ନ୍ୟାନ ର୍ଗ୍ୟା
Qighaan Dawa, Baiyahe	白牙合	ren po che, rnbuqii, renboqie 仁波切
Qijia	祁家	ren 人
Qijia Laoye	祁家老爷	Renminbi 人民币
Qilián, Qilian	祁连	Rgan rgya རୁବ୍ୟା ର୍ଗ୍ୟା
Qiliao! Sanliao!	去了！散了！	Rgulang, Dgon lung རୁବ୍ୟା ଲୁଙ୍, Erh-ku-lung, Guolong 郭隆, Yu-ning, Youning 佑宁
Qín	秦	rgya རୁବ୍ୟା
Qīng, Qing	清	Rgya bza' kong jo རୁବ୍ୟା ବ୍ଜା' କଂଜ ଜୋ
Qingdao	青岛	Rgya gar rdo rje gdan རୁବ୍ୟା ଗାର ର୍ଦୋ ର୍ଜେ ଗ୍ଦାନ
Qinghai yiyo weishengzhi	青海医药卫生志	Rgya hor རୁବ୍ୟା ହୋର
Qīnghǎi, Qinghai	青海	Rgya tshang ma རୁବ୍ୟା ତ୍ଶାଙ୍ ମା
Qinghaihua	青海话	Rgyal sras རୁବ୍ୟା ଶ୍ରାସ
Qinghaisheng Fangyizhan	青海省防疫站	Rgyal sras 'Jigs med ye shes grags pa རୁବ୍ୟା ଶ୍ରାସ ର୍ଗ୍ୟା ମେ ଯେ ଶେ ଗ୍ରାଙ୍ସ ପା
qingkuo	青稞	Rgyal sras Don yod chos kyi rgya mtsho ସ୍ରୁଦ୍ଧା ଶ୍ରାସ ର୍ଗ୍ୟା ଡନ ଯୋ ଚୋ କ୍ୟା ର୍ଗ୍ୟା ମତ୍ଶ୍ବୋ
Qinglong Tianzi	青龙天子	Rgyal sras rin po che རୁବ୍ୟା ଶ୍ରାସ ରିଙ୍ ପୋ ଚେ
Qingming	清明	rgyug རୁବ୍ୟା
Qingyun	庆云	
Quurisang Srishiiji, Huayuansi	花园寺	
Ra	𠂊	

rgyugs	རྒྱຸກ	rtsis bzhag gi rgyugs	ସିଂହାସନୀଁକୁମର
rgyugs len pa	རྒྱຸກ ໝେତ୍ପ	rtsod grwa	ଶ୍ଵରୁଷ
Ri lang	ରିଙ୍ଗ	rtsod zla	ଶ୍ଵରୁଷ
Ri lang beu gnyis	ରିଙ୍ଗ ମନ୍ତ୍ରାଳୟ	sa	ସା
Ri stag	ରିଙ୍ଗ	sa bdag	ଶବ୍ଦାଳ୍ୟ
rigs	ରିଙ୍ଗ	Sa bdag sog po ri lang	ଶବ୍ଦାଳ୍ୟମର୍ମାଦିଲ୍ଲମ୍ବନ
rigs lam pa	ରିଙ୍ଗ ମନ୍ତ୍ରାଳୟ	sa dpyad pa	ଶବ୍ଦାଳ୍ୟମର୍ମାଦିଲ୍ଲମ୍ବନ
rigs lung byed mkhan	ରିଙ୍ଗ ମନ୍ତ୍ରାଳୟ ପ୍ରଦାତା	Salar, Sala	ସାଲାର
Rin chen sgrol ma	ରିଙ୍ଗ କେତ୍ତାଙ୍କାର	San'erjia	ସାନ୍ଦାରୋଜିଆ
ris med	ରିଙ୍ଗ ମର୍ମାଦିଲ୍ଲମ୍ବନ	Sānchuān, Sanchuan	ସାନ୍ଚୁଆନ୍
Riyue Dalang	ରିଯୁ ଡାଲାଙ୍	Sānchuān Tǔzú	ସାନ୍ଚୁଆନ୍ ତୁଜୁ
rjes gnang	ରିଙ୍ଗ ମର୍ମାଦିଲ୍ଲମ୍ବନ	Sānchuānsìlǐ	ସାନ୍ଚୁଆନ୍ ଚାରିଲି
rka	ରିଙ୍ଗ	Sandaohé	ସାନ୍ଦାହେ
Rka gsar	ରିଙ୍ଗ ମର୍ମାଦିଲ୍ଲମ୍ବନ	Sangjie Renqian	ସାଂଜି ରେନ୍କିଆନ୍
Rka gsar dgon dga' ldan 'dus bzang chos gling	ରିଙ୍ଗ ମର୍ମାଦିଲ୍ଲମ୍ବନ ମନ୍ତ୍ରାଳୟ ପ୍ରଦାତା	Sde ba chos rje	ଶ୍ଵରୁଷ ରେଜିମେଣ୍ଟ
rlung rta	ରୁଙ୍ଗ ର୍ତ୍ତା	Sde srid Sangs rgyas rgya mtsho	ଶ୍ଵରୁଷ ରେଜିମେଣ୍ଟ ର୍ଯାଗ୍ରୀ ମତ୍ଶୋ
Rma chu	ରମା ଚୁ	Se ra	ଶ୍ଵରୁଷ
Rma chu'i rab kha dngul ri'i sa bzang gri spyod	ରମା ଚୁ ରାବ କା ଦନ୍ଗୁଲ ରିଇ ସା ବଜାଂ ଗ୍ରି ସ୍ପ୍ୟୋଦ	Sems mtsho	ଶ୍ଵରୁଷ ମତ୍ଶୋ
rab kha	ରାବ କା	Sems nyid, <i>sems nyid</i>	ଶ୍ଵରୁଷ ଆନ୍ଦୋଳନ
Rma lho	ରମା ଲୋ	Sems nyid sprul sku bstan 'dzin 'phrin las rgya	ଶ୍ଵରୁଷ ଆନ୍ଦୋଳନ ବସ୍ତାନ ଦ୍ଵାରା ପ୍ରକାଶିତ
RMB, Renminbi	ରମା ମୁଦ୍ରା	mtsho	ଶ୍ଵରୁଷ ମତ୍ଶୋ
rnam 'grel	ରନ୍ମ ଗ୍ରେଲ	sen chugs	ଶ୍ଵରୁଷ ମର୍ମାଦିଲ୍ଲମ୍ବନ
rnam gzhag	ରନ୍ମ ଗ୍ରେଲ	Seng ge gshong	ଶ୍ଵରୁଷ ମର୍ମାଦିଲ୍ଲମ୍ବନ
Rnam rgyal	ରନ୍ମ ର୍ଗ୍ୟାଲ	sgar	ଶ୍ଵରୁଷ
rnbuqii, rin po che	ରନ୍ମ ର୍ଗ୍ୟାଲ ରେନ୍ପୋଚେ	Sgar thog	ଶ୍ଵରୁଷ ମର୍ମାଦିଲ୍ଲମ୍ବନ
仁波切	ରେନ୍ବୁକୀ	Sgo dmar	ଶ୍ଵରୁଷ ମର୍ମାଦିଲ୍ଲମ୍ବନ
Rong bo	ରଙ୍ଗ ବୋ	Sgo dmar G.yang mo tshe ring	ଶ୍ଵରୁଷ ମର୍ମାଦିଲ୍ଲମ୍ବନ ଗ୍ୟାଂମୋ ତ୍ଶେରିଙ୍ଗ
Rong bo nang so	ରଙ୍ଗ ନାଂ ସୋ	Sgo mang	ଶ୍ଵରୁଷ ମର୍ମାଦିଲ୍ଲମ୍ବନ
Rong zom	ରଙ୍ଗ ଜୋମ	Sgo mang grwa tshang	ଶ୍ଵରୁଷ ମର୍ମାଦିଲ୍ଲମ୍ବନ
ronghuafugui	ରଙ୍ଗ ହୁଏଫୁଗ୍ରୀ	Sgrol ma	ଶ୍ଵରୁଷ ମର୍ମାଦିଲ୍ଲମ୍ବନ
Rta 'gying	ରତ୍ତା ଗ୍ରୀନ୍	sgrub sde	ଶ୍ଵରୁଷ ମର୍ମାଦିଲ୍ଲମ୍ବନ
rta chen po	ରତ୍ତା କେତ୍ତାଙ୍କ	Sha bar chos rje	ଶାବର ଚୋର୍ଜେ
Rta mgin	ରତ୍ତା ମଗିନ	Sha bar nang so	ଶାବର ନାଂ ସୋ
rtag gsal khyab	ରତ୍ତା ଗ୍ସାଲ କ୍ଷୟାବ	Sha Delin	ଶାଦେଲିନ
rtsam pa	ରତ୍ତା ପା	Sha Heshang	ଶାହେଶାଙ୍କ
Rtse khog	ରତ୍ତା ଖୋଗ	Shaanxi, Shānxī	ଶାନ୍ସି

<i>shags ngan</i> གଣଙ୍ଗ	Sichuan 四川
Shahai 沙海	<i>skabs bzhi pa</i> གୁମନ୍ତିପ
Shānběi 陕北	Skal bzang thub bstan 'phrin las rgya mtsho ଆଶାବଦ୍ଧକ୍ଷର୍ମାନ୍ତିପକ୍ଷ
Shancheng 山城	Skal bzang ye shes dar rgyas གୁମନ୍ତିପାନ୍ତିକ୍ଷର୍ମାନ୍ତିକ୍ଷ
Shandong 山东	Skal ldan rgya mtsho གୁମନ୍ତିପକ୍ଷ
Shanghai 上海	Sko tshi me གୁମନ୍ତିପକ୍ଷ
Shangzhai 上寨	<i>skor ru</i> གୁମନ୍ତିପକ୍ଷ
Shānxī, Shanxi 山西	<i>skra ka</i> གୁମନ୍ତିପକ୍ଷ
Shanzhaojia 山赵家	<i>skra phab</i> གୁମନ୍ତିପକ୍ଷ
Shanzhou 鄢州	Sku 'bum གୁମନ୍ତିପକ୍ଷ
Shao Yundong 邵雲東	Sku 'bum byams pa gling གୁମନ୍ତିପାନ୍ତିପକ୍ଷାନ୍ତିପକ୍ଷ
Shaowa 勺哇	Skya rgya, Jiajia 贾加
Shar Bla ma བୁଦ୍ଧିଭାବ	Skyabs 'gro གୁମନ୍ତିପକ୍ଷ
<i>shar</i> བୁଦ୍ଧି	Skyid shod sprul sku གୁମନ୍ତିପକ୍ଷାନ୍ତିପକ୍ଷ
Shatangchuan 沙塘川	<i>skyor</i> གୁମନ୍ତିପକ୍ଷ
Shdanbasang, Shijiamoni 释迦摩尼	<i>skyor dpon</i> གୁମନ୍ତିପକ୍ଷ
Shdangja, Dongjia 东家	Smad pa གୁମନ୍ତିପକ୍ଷ
Shdara Tang, Dalantan 达拉滩	<i>smad phyogs</i> གୁମନ୍ତିପକ୍ଷ
<i>shen jian</i> 神剑	<i>smeen</i> , Sier 寺尔
<i>shenfu</i> 神甫	Smeen, Ximi 西米
<i>sheng</i> 升	Smin grol གୁମନ୍ତିପକ୍ଷ
Shenjiao 教神	Smin grol no min han གୁମନ୍ତିପକ୍ଷାନ୍ତିପକ୍ଷ
<i>sheqi</i> 蛇旗	Smon lam, <i>smon lam</i> གୁମନ୍ତିପକ୍ଷ
Shgeayili, Dazhuang 大庄	<i>smyung gnas</i> གୁମନ୍ତିପକ୍ଷ
Shi Cunwu 师存武	<i>sna tshogs 'di</i> གୁମନ୍ତିପକ୍ଷାନ୍ତିପକ୍ଷ
Shi'er Wei Zushi 十二位祖師	<i>sngags 'chang</i> གୁମନ୍ତିପକ୍ଷ
<i>shibei</i> 石碑	<i>sngags pa</i> གୁମନ୍ତିପକ୍ଷ
Shina 史纳	Snying bo rgyal གୁମନ୍ତିପକ୍ଷ
Shing bza' ཆନ୍ଦିମନ୍ତିର	Snying mo གୁମନ୍ତିପକ୍ଷ
Shíyá 石崖	Snying rje tshogs pa གୁମନ୍ତିପକ୍ଷାନ୍ତିପକ୍ଷ
<i>sho ma</i> ཁାମ	Sog གୁମନ୍ତିପକ୍ଷ
<i>shor ba</i> ཁାମନ	Sog rdzong གୁମନ୍ତିପକ୍ଷ
<i>shuang xi</i> 双喜	Sog rgya གୁମନ୍ତିପକ୍ଷ
Shuangma Tongzi 双马童子	<i>sog yul</i> གୁମନ୍ତିପକ୍ଷ
Shuangshu 双树	Song Ying 宋颖
Shuilian Dong 水帘洞	<i>song</i> གୁମନ୍ତିପକ୍ଷ
Shuimogou 水磨沟	

Songchang Suzhun (Sizhun?) 峒昌廝均	Tangraa, Tangla 塘垃
Songduo 松多	Tangseng 唐僧
Songjia 宋家	<i>thal 'phen</i> ལ୍ଲାଫେନ <i>thal 'phreng</i> ལ୍ଲାଫ୍ରେଙ୍
Songpan 松潘	<i>thal srog</i> ལ୍ଲାସ୍ରୋ
Songrang, Xunrang 逊让	<i>thal zlog</i> ལ୍ଲାସ୍ଲୋ
Spun zla hor gyi rgyal po ཤ୍ରୁଣ୍ଗୋ ར୍ରୋ ར୍ଗୋ རୋ	<i>thang ka</i> ལ୍ଲାଙ୍କା
<i>spyi jog</i> ལ୍ଲିଷ୍ପୋ	<i>theb</i> ལ୍ଲିବ
<i>spyi rdzas</i> ལ୍ଲିଷ୍ପୁର୍ଦ୍ଧା	<i>Ther gang nyi wi</i> དିର୍ଗାଙ୍ଗ ནଣି འିଉଚୀ
<i>srang</i> ལ୍ଲାଙ୍କ	<i>ther gang nyi wi na thong</i> དିର୍ଗାଙ୍ଗ ནଣି འିଉଚୀ ནନାଂଥଙ୍ଗ
<i>srol</i> ལ୍ଲାବୁ	<i>Thu me lun</i> དୁମେ ལୁଣୁ
Srong btsan sgam po ལ୍ଲାଙ୍ଗାଙ୍ଗ རାଙ୍ଗାଙ୍ଗ རୋ	<i>Thu'u bkwan</i> དୁହୁ དକ୍ଵାନୁ
<i>srung ma</i> ལ୍ଲାଙ୍ଗା	<i>Thu'u bkwan blo bzang chos kyi nyi ma</i> དୁହୁ དକ୍ଵାନୁ ད୍ଲୋ དଙ୍ଗା ད୍ଲୋ དକ୍ଷେ ནଣି འିଉଚୀ
Stag gzig nor gyi rgyal po ལ୍ଲାଙ୍ଗାଙ୍ଗ དିଗ୍ଜିଙ୍ རୋ ར୍ଗୋ རୋ	<i>thun mong ma yin pa</i> ལ୍ଲୁମୁଙ୍ଗ དିନ དିପ
Stag lha rgyal ལ୍ଲାଙ୍ଗାଙ୍ଗ ར୍ଗୋ	<i>thun mong pa</i> ལ୍ଲୁମୁଙ୍ଗ དପ
Stobs ldan ལ୍ଲୁମୁଙ୍ଗ ར୍ଲାନ୍	<i>Tianjia</i> 田家
Su Shan 苏珊	<i>Tianjin</i> 天津
Sughuangghuali, Suobugou 索卜沟	<i>tianqi</i> 天旗
<i>suitou</i> 岁头	<i>Tiantang</i> 天堂
Suiyuan 綏遠	<i>Tianyoude</i> 天佑德
Sum pa ལ୍ଲୁମୁ	<i>Tiānzhù, Tianzhu</i> 天助
Sum pa mkhan po Ye shes dpal 'byor ལ୍ଲୁମୁ དମ୍ବାଙ୍ଗ དିଖା དିଲ୍ଲା དିଲ୍ଲୁ	<i>To'u pa tsi</i> དୁହୁ དିସ୍ତୋ
Sun Wukong 孙悟空	<i>Tongren</i> 同仁
Sunbu, Songbu 松布	<i>tongzi</i> 筒子
Suojie Longwang 锁脚龙王	<i>tsakra beu gsum gyi sngags blzog</i> ད୍ଲୁମୁ དିଲ୍ଲା ད୍ଲୁମୁ ད୍ଲୁମୁ དିଲ୍ଲା དିଲ୍ଲୁ དିଲ୍ଲୁ
Suojie Ye 锁脚爷	<i>tsampa, rtsam pa</i> དିଲ୍ଲା དିଲ୍ଲୁ
Suonan 索南	<i>tsha bzed</i> དିଲ୍ଲୁ དିଲ୍ଲୁ
Suonan Cuo 索南措	<i>tsha gad</i> དିଲ୍ଲୁ དିଲ୍ଲୁ
Suzhou 苏州	<i>tsha gra</i> དିଲ୍ଲୁ
Suzhou Xinzhi 苏州新志	<i>Tsha lu ma byin gi song</i> དିଲ୍ଲୁ དିଲ୍ଲୁ དିଲ୍ଲୁ དିଲ୍ଲୁ དିଲ୍ଲୁ
tA si དୁଣ୍ଗୁ	<i>Tsha lu ma ster gi song</i> དିଲ୍ଲୁ དିଲ୍ଲୁ དିଲ୍ଲୁ དିଲ୍ଲୁ
Ta'er si 塔尔寺	<i>tsha ri</i> དିଲ୍ଲୁ
Taishan 泰山	<i>tsha</i> ད
Taizi 台子	<i>tsha rting</i> དିଲ୍ଲୁ
Tang Xiaoqing 汤晓青	<i>tshab grwa</i> དିଲ୍ଲୁ དିଲ୍ଲୁ
Táng, Tang 唐	
<i>tangka</i> 唐卡, <i>thang ka</i> ལ୍ଲାଙ୍କା	

<i>tshad ma sde bdun</i> ཁ་ས་ස୍ତେ ས୍ତୁନ୍	Tǔzú, Tuzu 土族
<i>tshang</i> ཁ	Tuzuyu 土族语
Tshe hrin yan ཁྱିର୍ଣ୍ୟ	Walighuan (Bagushan 巴古山)
Tshe ring ཁྱିଙ୍	Wang, wang 王
Tshe ring don 'grub ཁྱିଙ୍ གྲୁବ	Wang chen khri བྱଚେ ຂ୍ରି
Tshe ring skyid ཁྱିଙ୍ ག୍ୱିଦ୍	Wang Dongmeihua 王冬梅花
<i>tshi me</i> ཁྱି ༈	Wang skyA བྱଚ୍ୱୁ
<i>tshig nyen</i> ཁྱି ༈ ད୍ୱେ	Wang Tusi 汪土司
<i>tshig sgra rgyas pa</i> ཁྱି ༈ རୁଗ୍ ད୍ୱା	Wang Wenyan 王文艳
<i>tsho ba</i> ཁྱସ	Wang Yanzhang 王彦章
Tsho ཁ	Wang Yongqing 王永庆
Tsho kha ཁྱ ༈	Wáng Yúnfēng 王云风
<i>tshogs</i> ཁྱ ༈	Wangjia 王家
<i>tshogs lang</i> ཁྱ ༈ ལୁ	Wànli 万历
<i>tshogs langs lugs bzhin</i> ཁྱ ༈ ལୁ ལୁ ལୁ ད୍ୱି	Wanzi 湾子
Tshwa mtsho ཁྱ ཁ	Wǎqúsīlǐ 瓦渠四里
Tsi tsong ཁྱ ཁ	Weisheng jihuashengyuju 卫生计划生育局
Tso ri ri lang ཁྱ ཁ ཁ ལ	Wéiyuǎn, Weiyuan 威远
Tso shi ri lang ཁྱ ཁ ཁ ལ	Wen Xiangcheng 文祥呈
Tsong kha ཁྱ ༈	Wen Xiping 文喜萍
Tsong kha pa ཁྱ ༈ ༈, Zongkaba 宗喀巴	Wenbu 温逋
<i>tszurhaitchi</i> ལୁ རୁ ཁྱ ༈ ཁྱ	Wencheng Gongzhu 文成公主
Tü, Tu 土	Wenjia 文家
Tǔdá 土达	Wentan Liaowang 文坛瞭望
Tūfān, Tufan 吐蕃	Wu Jielun 吴解勋
Tughuan, Tuguan 土官	Wu Lanyou 吴兰友
Tughuan Nengneng, Tuguan Niangniang 土官 娘娘	Wughuang, Bahong 巴洪
Tughuangang, Tuguanshan 土官山	Wujia 吴家
Tūhún 吐浑	Wulan 乌兰
Tuìhún 退浑	Wushi 五十
Tǔmín, Tumin 土民	Wushi 梧释
Tuoba Yuanhao 拓跋元昊	Wushi xiāng 五十乡
Türén, Turen 土人	Wutun 吾屯
<i>tūsī, tusi</i> 土司	Wutun 五屯
Tutai 土台 (Sujia 苏家?)	Wuyangbu 威远堡
Tūyùhún, Tuyuhun 吐谷浑	Wuyue Dangwu 五月当午
	Wuyue Duanwu 五月端午

Xanjang, <i>xanjang</i> , Shancheng, <i>shancheng</i> 山城	Xue Wenhua 薛文华
Xi'an 西安	Xunhua 循化
Xia 夏	Yá'er 崔尔
Xia Guo 夏国	Yan Guoliang 闫国良
Xiahe 夏河	Yáng 杨
Xiakou 峡口	Yang Chun 杨春
Xianbei 鲜卑	Yang lji tsho ba ཡང་ලྐྱି བ
Xianrenmin weishengyuan 县人民卫生院	Yang Xia 杨霞
Xianrenmin yiyuan 县人民医院	Yangda, Changshoufo 长寿佛
Xiaosi 小寺	Yangja, Yangjia 杨家
Xibu dakaifa 西部大开发	Yangjia 杨家
Xie 谢	Yangtou Huhua 羊头护化
Xie Yongshouhua 谢永寿花	Yangzi, Changjiang 长江
Xiejia 谢家	Yar klung tsang po ཡར་ཀླུངས་藏波
Xiela 协拉	Yar sko tsho ba ཡར་ສྐྱ བ
Xiera, Xiela 协拉	Yar sko ཡර་ສྐྱ
Xifan 西番	Ye su khe ཡྺྷ କ୍ଷେ
Xikouwai 西口外	Yí 夷
Xin 辛	Yi Lang 衣郎
Xin Youfang 辛有芳	<i>yig cha gsar ba</i> ཡିଗ୍ ଚା ଗସା ବା
Xing Haiyan 邢海燕	<i>yig rgyugs</i> ཡିଗ୍ ର୍ଗ୍ୟୁଗସ
Xing Quancheng 星全成	Yigongcheng 移公城
Xing Yonggui 邢永贵	Ying Zhongyu 应忠瑜
Xing'er 杏儿	Ying Zihua 英子花
<i>xingfu</i> 幸福	Yīngzōng 英宗
Xīníng, Xining 西宁, 西寧	<i>yinyang</i> 阴阳
Xining Zhi 西宁志	Yomajaa, Yaomajia 姚麻家
Xinjia 辛家	Yon tan 'od ཌྷୟୋନ ତାନ ଓଡ
Xinxia 辛峡	Yon tan rgya mtsho ཌྷୟୋନ ତାନ ର୍ଗ୍ୟା ମତ୍ଶୋ
Xiu Lianhua 绣莲花	Yǒngchàng 永昌
Xiwanzi 西灣子	Yǒngdèng 永登
Xiyingzi 西营子	Yǒnglè, Yongle 永乐, 永樂
Xu Xiufu 徐秀福	Yongning 永宁
Xuangwa, Beizhuang 北庄	Yongzheng 雍正
Xuanhua 宣化	Yòuníng 佑宁
Xuanzang 玄奘	Youning si 佑寧寺
Xuānzōng 宣宗	Yuan, <i>yuan</i> 元

yue 月	Zhili 直隶
Yul shul ཡུལ་ཤོལ	Zhong Jingwen 钟进文
yul srol ཡུལ་ສྒྲོལ	Zhong Shumi, Zhang Shumei 张淑梅
Yun ci dmag ཌྷྙྱན་ཅିଁ དମାଗ	zhongdouju 种痘局
Zan Yulan 答玉兰	Zhu Bajie 猪八戒
Zanza 答扎	Zhu Changminghua 朱长命花
zao 枣	Zhu Chunhua 朱春花
zaoren 枣仁	zhu dar ཛྔ ར
Zeku 泽库	Zhu Ernuer, Ernü 朱二女
Zelin 泽林	Zhu Guobao 朱国宝
zha ngo ཚା ཙ	Zhu Haishan 朱海山
zhal ngo ཚାଲ ཙ	Zhu Jinxiu 朱金秀
Zhalute 扎鲁特	Zhu Xiangfeng 朱向峰
Zhang blon bzhi བྱାଂ བଲୋ བଜି	Zhu Yongzhong 朱永忠
Zhang Chongsunhua 张重孙花	Zhuang Xueben 庄学本
Zhāng Dézū 张得祖	Zhuānglàng 庄浪
Zhang Xiang 张翔	Zhujia 朱家
Zhang Xihua 张喜花	Zhuoni 卓尼
Zhang Yinghua 张英花	Zi ling སି གି
Zhang Yongjun 张永俊	zla ba dang po'i drug ba gnyis kyi nyin gsum gyi ring la རླା ବା ଦଙ୍ଗ ପୋଇ ଦ୍ରୁଗ ବା ଗନ୍ଧିସ କ୍ୟି ନ୍ୟିନ ଗସୁମ ସି ରିଙ୍ଗ ଲା
Zhangjiakou 张家口	zla po byed རླା ପୋ ବୈଏ
Zhao Guilan 赵桂兰	Zo wi ne ni རྡୋ ଓ ନେ ନି
Zhao Jinzihua 赵金子花	Zongge 宗哥
Zhao Xiuhua 赵秀花	Zonggecheng 宗哥城
Zhao Xiulan 赵秀兰	zongjia 天子
Zhao Yongxiang 赵永祥	zur skol རྡୁ ଶକୋଲ
Zhaomuchuan 赵木川	Zushi 祖师
Zhejiang 浙江	
zhihui qianshi 指揮僉事	